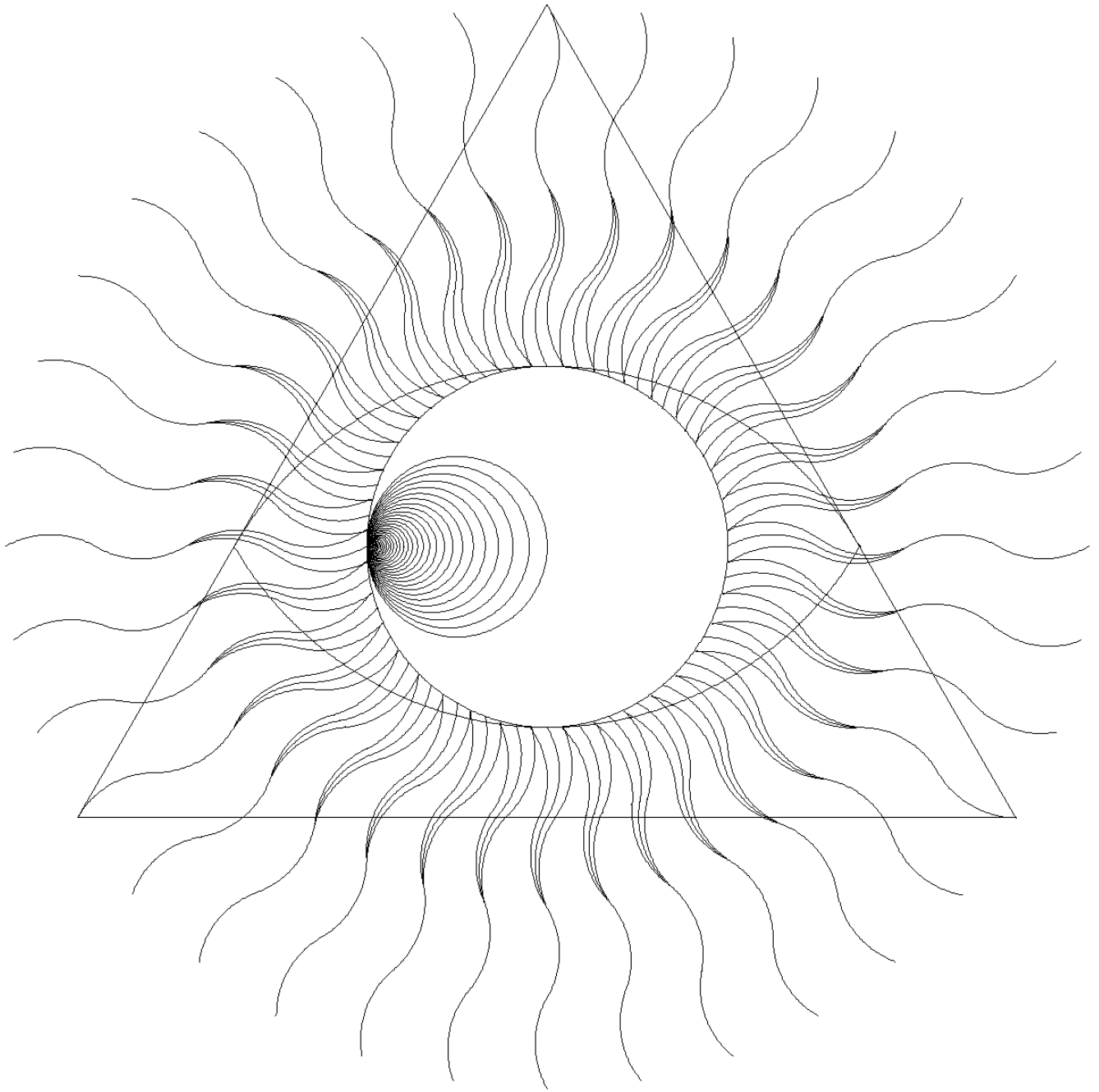


AURUM



Caracas, 2021.

“AURUM NOSTRUM NON EST AURUM VULGI.”  
“OUR GOLD IS NOT COMMON GOLD.”

ALCHEMICAL MAXIM



ESTUDIO  
**SIDDHI**

Spanish version



 **creative  
commons**

I thank and dedicate this book to my mother, Carmen Dominguez, for her profound teaching on Christian values, values of ethics, morals, service and love of work; to my father, Reinaldo Martinez, for his profound teaching on Rosicrucian values, values of respect, research and tolerance; to my uncle, Jorge Dominguez Dubuc, for our repeated and continuous philosophical conversations and artistic investigations; to my cousin Javier Dominguez Moros, for our ideological and historical gatherings; to my cousin Carlos Julio Perez, for our conversations on theological matters; to my brother Elias, for his exemplary cultivation of body and agility; to my brother Eliseo, for our friendship, our adventures and our entheogenic sessions; to my cousin Victor Julio, for dedicating his life to transmitting the message of Christ; to my cousin Naraleska, for being a missionary and a friend; to my aunt Malena, for so many laughs and so many tasty meals; to my cousin Indira, for her quality celebrations; to my grandfather Luis Rafael Dominguez, for his deep inspiration and his example as a father and a social leader; to my uncle Luis Rafael Dominguez Jr., for having been a father to me when my father could not meet that need; to my aunt Diana Moros, for being a second mother; to my cousins Gabriela, Daniela and Diana, for our unconditional love; to my cousin Jefferson, for asking me for advice on his thesis; to my grandmother, Isabel Dubuc, for her infallible spirituality and her love for her neighbor; to my work colleagues, for accompanying me in dedication to service; to my friends, for sharing ideologies, adventures, ideas, guidelines, loves and delights with me; and to my loves, for so many and such delicious Tantric adventures and for being the reason for my existence, the pleasure of existing and the evidence that God exists in my life.

Helios Martinez Dominguez  
Author



# Preface

Some time ago, since early age, I sustained the imperative need to follow the way of the living Christ, due to my Christian education. The book you have now in your hands treats specifically about what I have found in my way to be like the living Christ. It should be noted that my Christian education little could teach me about the way of the living Christ, beyond the path of *love*. The love of the Christ, although it is much broader and deeper than what my Christian education could teach me, is the very reason and cause of the living Christ.

To talk about the way of the living Christ you have to start by tracing his path historically. The path of the living Christ implies way much more than the biblical text appears to specify, although even the biblical text introduces certain notions about the nature of his path. There exist many controversies about the Christ and his nature, there is who attribute him deity itself and there is who consider him simply a human being, a human being with exceptional capabilities in respect to his like-minded people. In my opinion, all these positions are right: the Christ is God Himself, as well as he is also simply a man, an ordinary human being, who achieved through his path the development of exceptional capabilities. I believe in the deity of the Christ, as I believe in God, in a unique omnipresent, omnipotent and omniscient God by definition, present in each one of it's impersonations, manifestations and interpretations.

By studying my Christian education from a broader perspective, I found background elements of Hebrew and Jewish order. By studying the Hebrew and Jewish background, I found Egyptian and Babylonian backgrounds. By continuing to study the ancestral tradition from which my Christian education comes, I was finding a common origin to all spiritual philosophies, common origin that spins and unifies all the religious beliefs existent today, from Shamanism, Animism and Ceremonial Magic, to Hindu Tantra, Taoism, Buddhism, Christianity and New age. This book deals with that life research, and tries to summarize in brief pages centuries of history and spiritual philosophy in clear and simple language.



# Introduction

“How beautiful you are, my love, how very beautiful!  
Your eyes are doves behind your veil.”

Song of Solomon 4:1  
Prayer to Our Lady of the Veil

In the Name of the One, by the Grace of God Triune, and by the Favor and Appointing of the Ever-Coming Son, I will now endeavor to expound that which has been revealed unto me.

First, let me state my conviction that this Universe is the Perfect Work of a Perfect Being, and that any apparent imperfections are due to the limitations of our finite consciousness, so that even these contribute to the larger Perfection of the Whole.

Secondly, I believe there is a Supreme and Perfect Order in all things, in spite of any apparent disorder which, again, is but the result of restrictions in man himself. Thirdly, that the essence of Order consists in the perfect adjustment of parts in subservience to the ends of the Whole, so that that which is most complex is most perfect, but that this very complexity is due to the combination of a few Ultimate Ideas which go to make up the One Thought of the Supreme Being.<sup>[1]</sup>

If you have come to listen to a man from whom wisdom is supposed to be transmitted, you have taken the wrong path because real wisdom is not transmitted through books or harangues; true wisdom is at the bottom of your consciousness as true love is at the bottom of your heart.

If you have been pushed by slanderers and hypocrites to listen to this man so that what you hear may later serve as an argument against him, you have taken the wrong path because this man is not here to ask you for anything, or to use you, because he doesn't need you.<sup>[2]</sup>

People often just hear what they want to hear. We can only see and hear what we want accept within our frames of perspective, and we tend to reject anything else as untrue or even dark. This is duality. In fact, duality is also just an illusionary idea. We believe that there are right and wrong things within this world, when it's actually a grand, unconscious mind soap opera. People act and behave as they do because they don't fully understand that we are One Mind playing that we are Different Ego-minds.<sup>[3]</sup>

Both in religion and in all lines of human life, the thinking of man evolving through the centuries no longer conforms today to affirmations without proof. The critical spirit has developed in such a way that a religion whose teachings comprise only statements not supported by rational arguments seems outdated, out of date, and is sometimes even criticized as an obstacle to social progress.

Science and Religion have come to separate and the first despises the second, despite the efforts of the latter to remain in the scientific norm, although Faith cannot in any case be mixed with reasoning, with analysis and consequently with Science. The strength of religion lies in its immutability; However, the Church can no longer condemn scientific discoveries such as: the shape of the earth, its movement around the sun, the nature of the stars, the antiquity of the world, etc. Consequently, it must undergo variations in its teaching, a necessity that is imposed on it like transformations in living species. This law of undergoing a metamorphosis is the very beginning of life; And is not religion life itself manifested in its highest form, that of the spirit? Religion has already had several of these abrupt changes in the past, but when men fulfill the new rites or when accepting the new religious form, they have not realized that it was the same that was transformed, that it became covered with a suit better adapted to your new intellectual and spiritual needs. In reality, the successive forms of the Great Traditional Religion born in the West some millennia ago are all linked to the same esotericism that is immutable through them, esotericism that constitutes the indeformable picture: the fabric in which they are constructed.

He who has penetrated the subterranean parts of the Church realizes that it is on the same bases that the Temples are successively raised where men have come to pray. This is said both in the figurative sense and in the proper sense; In fact, the symbol of this phrase falls under the domain of the Initiate who understands that all Religions rest on the same bases, on some principles, always the same, and that they differ only by external manifestations according to the conceptions relative to the times and places<sup>[4]</sup>

The synchronicity of the universe is determined by certain mathematical constants which express themselves in the form of 'patterns' and 'cycles' in nature.

These displays of mathematical and geometric constants are confirmation that certain proportions are woven into the very fabric of nature. Recognising the significance of this simple fact offers us the means to understand how and why such matters were considered sacred. They and everything around us, are the product of the delicate balance between chaos and order.

Sacred geometry has existed in many forms across the ages.

It is often mistakenly said that geometry began with the Greeks, but before them were the Minoans, the Egyptians, Sumerians, Indus valley, Chinese, Phoenicians and of course, the builders of the western European megaliths all of whom left clear geometric fingerprints in their greatest constructions. The Greeks may well have been the first to have offered geometry to the public at large, but they were by no means the first to realise it.<sup>[5]</sup>

Sacred geometry may be understood as a worldview of pattern recognition, a complex system of hallowed attribution and signification that may subsume religious and cultural values to the fundamental structures and relationships of such complexes as space, time and form. According to this discipline, the basic patterns of existence are perceived as sacred: for by contemplating and communing with them one is thereby contemplating the *Mysterium Magnum*, the patterning relationships of the Great Design. By

studying the nature of these patterns, forms and relationships and their manifold intra- and interconnectivity one may gain insight into the scientific, philosophical, psychological, aesthetic and mystical continuum. That is, the laws and lore of the Universe. The term sacred geometry is also used for geometry which is employed in the design of sacred architecture and sacred art. The underlying belief is that geometry and mathematical ratios, harmonics and proportionality discoverable from geometry also gird music, light, cosmology, and other observable and sensate features of the Universe. This value system has been held throughout the World from time immemorial to prehistory, a cultural universal endemic to the Human Condition.

Sacred geometry is the foundation of the design, architecture, fabrication and construction of sacred structures such as temples, mosques, megaliths, monuments and churches; sacred space such as altars, temenos and tabernacles; places of congregation such as sacred groves, village greens and holy wells and the creation of religious art, iconography and divine proportionality. Sacred geometry, art, iconography and architecture need not be monolithic and enduring, but may be temporary and yielding, such as visualization and non-permanent sand-painting and medicine wheels. Sacred Geometry is currently re-discovered as a knowledge KEY for shifting to a new paradigm of universal wholeness and loving inter-connectedness with the Web of Life. Traditional wisdom holds the universe to exist because of a profound harmonic order. From the quantum vacuum to atoms to DNA to galaxies, certain precisely reoccurring ratios and geometric symmetries are the foundation of the whole cosmos.<sup>[6]</sup>

These knowledge has been veiled through out history by means of symbolism and hierarchy within esoteric orders.

Veiling has always been a part of sacred history. God reveals Himself to His people and directs them to approach and worship Him through various types of veils. Veiling covers over things that are holy, mysterious, or beyond ordinary human comprehension. Veiling has also been associated with protecting that which has a particular holy significance or dignity.

Under the Old Covenant, the presence of God was veiled in the Jewish tabernacle, which contained the Holy of Holies (Heb 9:3-7). God led the children of Israel under a veil through a pillar of cloud by day and a pillar of fire by night (Ex 13:21-22). Moses himself was also veiled after he came down from Mount Sinai because the people could not bear the holy blaze of his countenance (Ex 34:32-35). Even the angels in heaven veil themselves with their wings in awe of God's divine presence (Isa 6:2).

As expressed in the Ambrosian prayer before Holy Mass, "For Thy Mysteries are indeed exceedingly deep and covered with a sacred veil." Our Lord veils His presence for the un-purged man, this side of heaven cannot bear to stand the brightness of the fully revealed vision of Almighty God (Ex 33:23).

As the prophet Isaias wrote, "Unless ye believe ye shall not understand." (Sermon LXXVI). Concerning these truths of Scripture, St Thomas Aquinas in his Summa brings the point home by quoting this highly applicable text of Dionysius, "We cannot be enlightened by the divine rays except they be hidden within the covering of many sacred veils" (Pt I -Sec I - Art9). The most climatic point in the New Testament took place in secret, in the veil of the night, where no one was present—in the tomb at our Lord's Resurrection. Thus, the foundational mystery of the New Testament, the bodily Resurrection of Christ from the dead can only be seen by peering through the veil of divine faith.<sup>[7]</sup>

Other Philosophers note, as well as in all the world-scriptures, the presence of a strong Esoteric allegory and symbolism. Another of the objects is to prove that the key of interpretation, as furnished by the Eastern Hindu-Buddhistic canon of Occultism - fitting as well the Christian Gospels as it does archaic Egyptian, Greek, Chaldean, Persian, and even Hebrew -Mosaic Books - must have been one common to all the nations, however divergent may have been their respective methods and exoteric "blinds." These claims are vehemently denied by some of the foremost scholars of our day.<sup>[8]</sup>





In the Beginning, the Qabalists tell us, there was NOTHING—אין—AIN. This AIN is a conception entirely beyond the possibilities of human thought, it being, so to speak, the absence of all known qualities including the idea of “ zero ” itself. There is another “ veil of the negative ” which the Qabalists call AIN SUPH (אין סוף)—WITHOUT LIMIT. This is referred to Infinite Space, the Infinitely Great\* as AIN may be considered the Infinitely Small,\* yet SPACE bereft of any known qualities and therefore impossible of conception by the finite mind.

Once again they added a “veil” to the Primal Nothingness of the Beginning, AUR (אור) LIGHT, thus obtaining AIN SUPH AUR, the Limitless Light of Chaos.

Even here the mind falls back unable to grasp what is still a negative conception until we consider this Boundless Light of Infinity as CONCENTRATING in upon ITSELF to a CENTRE, or POINT of Focus, and this we may apprehend only insofar as we too have succeeded in focusing our Light in the Centre of our own Being, thus obtaining, when all else disappears, a Consciousness of the Great Unity of All Things, the SELF-EXISTENT CROWN of BEING.

This CROWN the Qabalists designate KETHER and symbolize by the POINT within the CIRCLE, attributing to It the NUMBER ONE, the basis of all Numbers, indivisible, capable by multiplication of producing nothing but Itself, incapable of addition to Itself save by REFLEXION in the Nothingness from whence it arose.

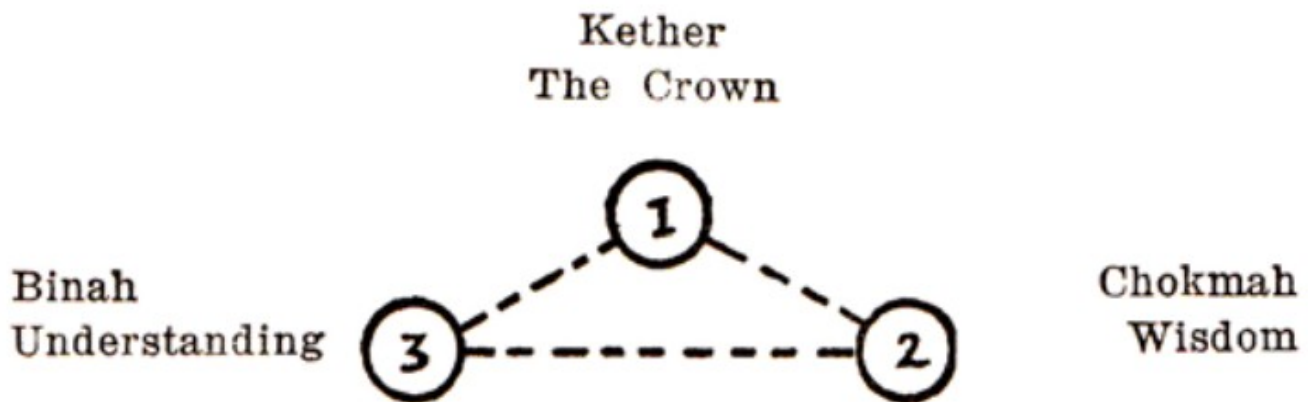
We can none of us doubt the fact of our own EXISTENCE, or at least of the Existence of SOMETHING, call it CONSCIOUSNESS or what we will. The WHY of this existence we know not and indeed the fact that It is UNKNOWN insures It as BEING beyond the possibility of DOUBT. The Realization of this Existence is not obtained by inference or deduction or by any Known process; It is beyond and above Knowledge and to doubt It but implies the Existence of One who doubts or denies.

Should such a One be capable of blotting out from consciousness every known quality of the Universe, and of Self, including the Wisdom which makes the manifestation of these Qualities possible, yet that One could only say “There remains SOMETHING which EXISTS and which COMPREHENDS NOTHING.” Should He again seek to comprehend that SOMETHING, he must turn back again upon Himself, creating thereby a certain SEEMING DUALITY in order that the Self may thus comprehend Itself. Thus also the ONE by focusing Itself Within, first comprehendeth ITS essential Qualities, which may then be said to become Manifest.

Firstly cometh the idea of WISDOM, which the Qabalists call CHOKMAH, and with it the Great Illusion of Maya, “I am I,” or SELF-RECOGNITION. But with this conception is brought to birth its eternal mate UNDERSTANDING—BINAH— and through this doth the ONE Understand that “This that is perceived” is “NOT—I,” thus denying the Existence of the Phenomenal Self as being other than the REFLEXION of Truth.

In Kether is begun the Whirling Motion of the Universe, for it is known as the SPHERE of the PRIMUM MOBILE. This whirling combines within Itself the ideas of SELF and NOT-SELF, even as the Holy Word AL (אל—God or All) when read in reverse is LA (לא—Not or Ain). Yet both are but different conceptions of the ONE WORD when looked at from WITHIN OUT or from WITHOUT IN. Let us consider KETHER as the constant Whirling of these ideas (“Self and Not-self” or “God and Not”), one following the other so rapidly that neither can be affirmed or denied, we then see how KETHER becometh that Sphere in which SELFLESSNESS IS SELF.

In CHOKMAH, corresponding to the Number TWO, cometh the realization of this DUALITY, how by His Wisdom made He the Worlds from the Nothingness of His Own Being and how in the very CONSTANCY of this CHANGE lieth the STABILITY of the Universe. As it is written, “In Chokmah CHANGE IS STABILITY.” Also in Chokmah is the reflexion of the SELF of KETHER, even as in BINAH—the Third Sephira—is the reflexion of Its SELFLESSNESS. Now these THREE are ONE, KETHER-CHOKMAH-BINAH, and they form the first Triad of the Tree of Life, which is called the SUPERNAL TRIAD.



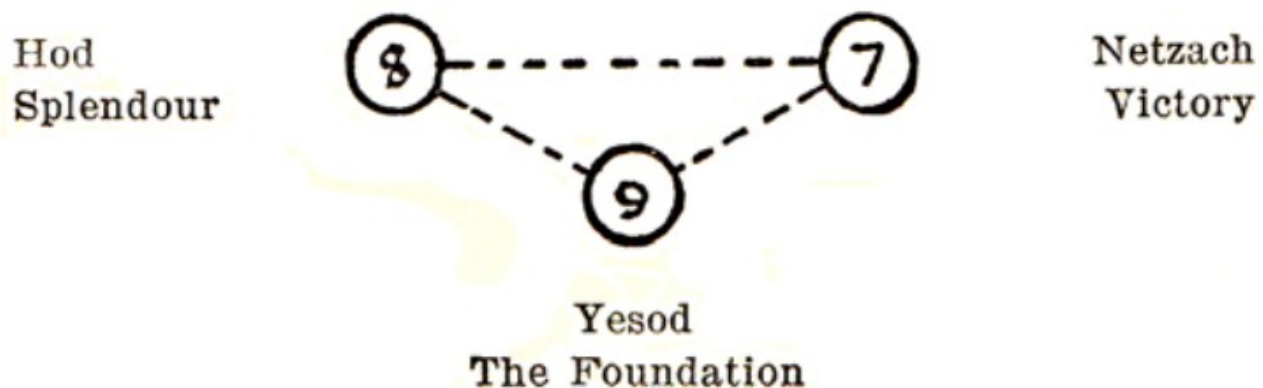
The SECOND TRIAD was derived from this by REFLEXION, for as these Three are One, so this “One-in-Three” again reflected Itself, reversing as in a mirror. Thus we obtain two further Sephiroth harmonized in a third.



The SEPHIRA CHESED, or MERCY, corresponding to the NUMBER FOUR is the reflexion of the Divine Wisdom and shows forth the Paternal and Authoritative aspect of the One as the summary of the Triple Forces of Life—the Three underlying Principles with their Central Point of Equilibrium. The FIFTH SEPHIRA, GEBURAH or STRENGTH is the reflexion of the Enduring Quality of the Great Mother-Substance of BINAH showing forth the STRENGTH to Establish the Authority of Chesed and forming a true Balance therewith, as it is written “His Mercy endureth forever.” These Balanced Ideas are truly Harmonized in the SIXTH SEPHIRA, which is called TIPHERETH or Beauty. For whereas it is written “Unbalanced Severity is but Cruelty and Oppression” and that “Unbalanced Mercy but aids and abets evil,” so in Beauty and Harmony is Eternal Truth Revealed—or Re-veiled, for Kether is Re-veiled in Tiphereth as the Father is in the Son.

Thus is the SECOND TRIAD completed and is in itself a Trinity in Unity. We thus have two TRI-UNITIES of which the Second is but the reflexion of the First. But as no two ideas are complete in themselves until harmonized in a Third, so a THIRD TRIAD is essential to the previous Two in order to produce a TRINITY of TRINITIES or TRIADS. This then is shown as the complement of the Second or a Second Reflexion of the First Triad.

The SEVENTH SEPHIRA—Netzach, or VICTORY, shows forth more clearly the Forces of Attraction and Repulsion which were seen to be inherent in Chesed, also it symbolizes the Victory over, or Equilibrium of these forces through the Wisdom and Will which descendeth from Chokmah. The EIGHTH SEPHIRA is called HOD, or SPLENDOUR, and produces the idea of VACILLATION which is secretly inherent in the Strength of Geburah through the Influence of the Selflessness of Binah. Yet this very vacillation produces a certain glittering Splendour in the fluidity of Mind and Thought.

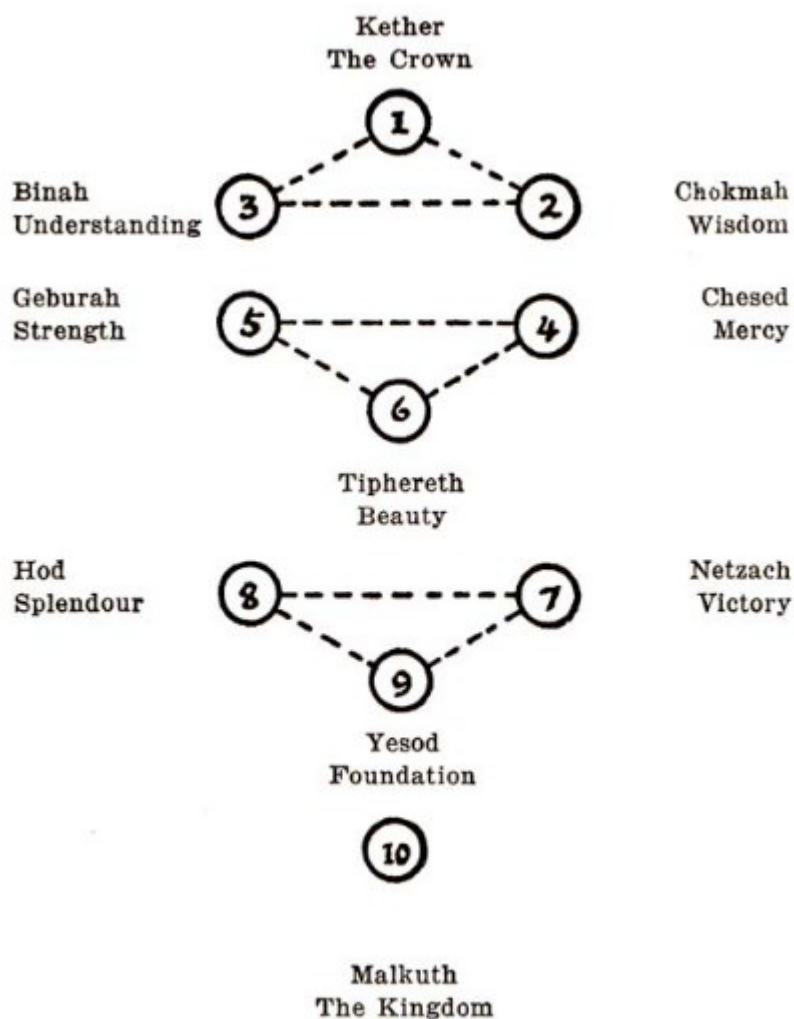


Both these again are harmonized and Established in YESOD which is the name of the NINTH SEPHIRA and means The FOUNDATION. This is the Sphere of STABILITY in CHANGE even as, in the Supernal Triad, we find Chokmah is called the Sphere wherein Change is Stability.

Finally, this TRINITY of TRIADS being in itself a UNITY is Symbolized by the TENTH SEPHIRA called MALKUTH, The KINGDOM, a SINGLE SPHERE pendant to the above and summing up in itself all the foregoing qualities which it MANIFESTS according to the Creative Plan. All these qualities may be said to be Potentially inherent in KETHER—The Crown—with which MALKUTH is, in a certain Mystical sense, ONE, as it is written: “Kether is in Malkuth and Malkuth is

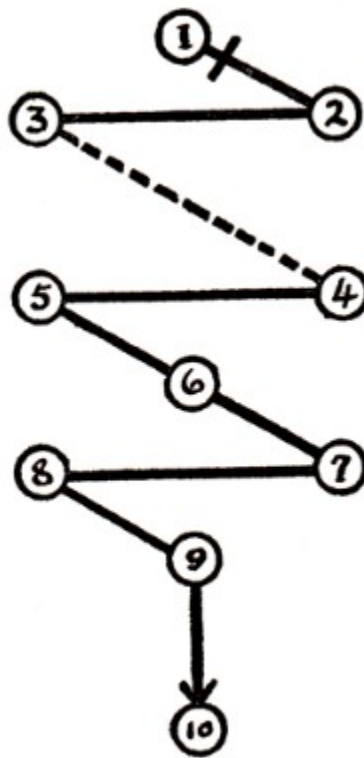
in Kether but after another manner.” The NUMBER TEN attributed to Malkuth is Symbolical of the Unity returning to Zero, for even as Kether is One from Naught, so is Malkuth Naught from One—the Material Universe being, in a certain sense, the result of the Illusion of Maya, though, in another it is the Perfection of the Creative Plan, The Crowned and Conquering Child, the Pearl of Great Price, The Bride and Pride of God in His Creation.

Let us now formulate more clearly the result of Our researches by means of a diagram.



This shows clearly the TRINITY of TRIADS with MALKUTH pendant to them, manifesting their Influence in the Material Universe.

Now there is another manner in which the formulation of the Ten Sephiroth emanating from the One Light may be expressed, and this, without unduly confusing the reader, I desire to show, since it illustrates in an able way the DUAL NATURE of each Sephira. This is called by the Qabalists “THE LIGHTNING FLASH” and it connects the Ten Sephiroth as shown in the following diagram.

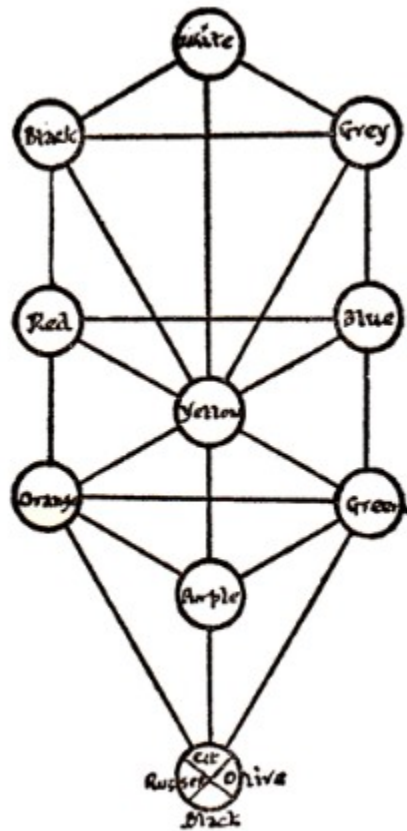


It is also known as the FLAMING SWORD. This idea is useful as showing how each Sephira receives a certain Influence from the preceding one and in turn transmits its nature to the one following. Thus, CHOKMAH (2) may be considered as RECEPTIVE or Feminine in its relation to KETHER from which it receives a Divine Breath which becomes formulated (in Chokmah) as THE WORD or Logos, but as POSITIVE or Masculine in regard to Binah to which it transmits the WORD or WISDOM. This is in turn UNDERSTOOD, or received, by Binah from whence it is projected into Chesed, and so on,—the process apparently becoming completed in Malkuth. This is only apparent, however, since there is a certain “Method of Return” whereby the seemingly “fallen” Kingdom is once more “Raised” to the Supernal and absorbed into The Crown.

In the same way that we found a triple aspect in UNITY and that every DUALITY found its completion in a Third idea which represents its True Being, so each Sephira partakes of the nature of a TRINITY; for while we have said that each receives the influence from its predecessor in the scale of Numbers and transmits its influence to its successor, yet each is Unique in Itself and retains a certain Individuality of its own.

“MEZLA” is the name given by the Qabalists to this Influence which links together the Sephiroth and it operates not only along the course of “The Flaming Sword” but in other directions.

The following diagram will make this matter clear.



It represents, as far as its structure is concerned, the COMPLETE PLAN of the TREE of LIFE, the details of which we shall enlarge upon as we proceed. It is sometimes called THE MINUTUM MUNDUM or “Little Universe of Colour” and I shall next tell you something of the way in which its COLOURS are derived, as by this means you will obtain a clearer conception of the interplay of “Mezla” between the Sephiroth.

Firstly, KETHER being the Concentration of the Pure Brilliance of the Divine Light of AIN-SUPH-AUR is portrayed as WHITE.

Secondly, CHOKMAH, as the Middle Number of the first Trinity is called GREY, which is a mixture of White & Black representing all colours.

Thirdly, BINAH the last of this primary scale is BLACK or that which absorbs all colours.

The Supernal Triad is then represented as WHITE—GREY—BLACK and these form the Roots of the Colours which follow.

The SECOND TRIAD manifests the THREE PRIMARY COLOURS Blue, Red and Yellow which are attributed to CHESED, GEBURAH and TIPHERETH in that order. These, as it were, draw their nature from the “ King Scale ” concealed in those above, as will be explained later on, viz.: Chesed blue from Chokmah, Geburah red from Binah and Tiphereth gold from Kether.

The Second Triad transmits its colour to the THIRD, its complement, by means of a mixture or blending of its rays. Thus the BLUE of CHESED combined with the YELLOW of TIPHERETH produces EMERALD GREEN in NETZACH.

The RED of GEBURAH combining with the YELLOW of TIPHERETH produces the ORANGE of HOD.

Finally the BLUE and RED of CHESED and GEBURAH produce the PURPLE of YESOD.

The Third triad in turn transmits its colours to MALKUTH in a certain Fourfold manner.

HOD and NETZACH reflect into the upper portion of Malkuth and the mixture of their colours produces a CITRINE tinge. NETZACH and YESOD produce the OLIVE GREEN portion of the Sphere. HOD and YESOD produce the RUSSET BROWN while the SYNTHESIS of all colours forms the BLACK of the lower quarter.

Thus we perceive the whole Tree vibrates between the Light and the Darkness and is composed of the Colours which naturally arise between these extremes. It should further be noticed that the INFLUENCE or MEZLA operates so as to connect all the Sephiroth by means of TWENTY-TWO “Paths,” which added to our original TEN gives in all a Thirty-Two fold classification.

The SEPHER YETZIRAH, an early Qabalistic Treatise, calls the whole scheme the THIRTY-TWO PATHS of WISDOM, and when so considered the Sephiroth are numbered from 1 to 10 as in our plan and the other connecting links follow from 11 to 32.<sup>[1]</sup>

This picture represents the Tree of Life, which is a map of the Universe. One must begin, as a mathematician would, with the idea of Zero, Absolute Zero, which turns out on examination to mean any quantity that one may choose, but not, as the layman may at first suppose, Nothing, in the "absence-of-anything" vulgar sense of the word. The Qabalists expanded this idea of Nothing, and got a second kind of Nothing which they called "Ain Soph"-"Without Limit". (This idea seems not unlike that of Space.) They then decided that in order to interpret this mere absence of any means of definition, it was necessary to postulate the Ain Soph Aur-"Limitless Light". By this they seem to have meant very much what the late Victorian men of science meant, or thought that they meant, by the Luminiferous Ether. All this is evidently without form and void; these are abstract conditions, not positive ideas. The next step must be the idea of Position. One must formulate this thesis: If there is anything except Nothing, it must exist within this Boundless Light; within this Space; within this inconceivable Nothingness, which cannot exist as Nothing-ness, but has to be conceived of as a Nothingness composed of the annihilation of two imaginary opposites. Thus appears The Point, which has "neither parts nor magnitude, but only position". But position does not mean anything at all unless there is something else, some other position with which it can be compared. One has to describe it. The only way to do this is to have another Point, and that means that one must invent the number Two, making possible The Line. But this Line does not really mean very much, because there is yet no measure of length. The limit of knowledge at this stage is that there are two things, in order to be able to talk about them at all. But one cannot say that they are near each other, or that they are far apart; one

can only say that they are distant. In order to discriminate between them at all, there must be a third thing. We must have another point. One must invent The Surface; one must invent The Triangle. In doing this, incidentally, appears the whole of Plane Geometry. One can now say, "A is nearer to B than A is to C". But, so far, there is no substance in any of these ideas. In fact there are no ideas at all, except the idea of Distance and perhaps the idea of Between-ness, and of Angular Measurement; so that plane Geometry, which now exists in theory, is after all completely inchoate and incoherent. There has been no approach at all to the conception of a really existing thing. No more has been done than to make definitions, all in a purely ideal and imaginary world. Now then comes The Abyss. One cannot go any further into the ideal. The next step must be the Actual – at least, an approach to the Actual. There are three points, but there is no idea of where any one of them is. A fourth point is essential, and this formulates the idea of matter. The Point, the Line, the Plane. The fourth point, unless it should happen to lie in the plane, gives The Solid. If one wants to know the position of any point, one must define it by the use of three co-ordinate axes. It is so many feet from the North wall, and so many feet from the East wall, and so many feet from the floor. Thus there has been developed from Nothingness a Something which can be said to exist. One has arrived at the idea of Matter. But this existence is exceedingly tenuous, for the only property of any given point is its position in relation to certain other points; no change is possible; nothing can happen. One is therefore compelled, in the analysis of known Reality, to postulate a fifth positive idea, which is that of Motion. This implies the idea of Time, for only through Motion, and in Time, can any event happen. Without this change and sequence, nothing can be the object of sense. (It is to be noticed that this No.5 is the number of the letter He' in the Hebrew alphabet. This is the letter traditionally consecrated to the Great Mother. It is the womb in which the Great Father, who is represented by the letter Yod which is pictorially the representation of an ultimate Point, moves and begets active existence). There is now possible a concrete idea of the Point; and, at last it is a point which can be self-conscious, because it can have a Past, Present and Future. It is able to define itself in terms of the previous ideas. Here is the number Six, the centre of the system: self-conscious, capable of experience. At this stage it is convenient to turn away for a moment from the strictly Qabalistic symbolism. The doctrine of the next three numbers (to some minds at least) is not very clearly expressed. One must look to the Vedanta system for a more lucid interpretation of the numbers 7, 8 and 9 although they correspond very closely with the Qabalistic ideas. In the Hindu analysis of existence the Rishis (sages) postulate three qualities: Sat, the Essence of Being itself; Chit, Thought, or Intellection; and Ananda (usually translated Bliss), the pleasure experienced by Being in the course of events. This ecstasy is evidently the exciting cause of the mobility of existence. It explains the assumption of imperfection on the part of Perfection. The Absolute would be Nothing, would remain in the condition of Nothingness; therefore, in order to be conscious of its possibilities and to enjoy them, it must explore these possibilities. These ideas of Being, Thought and Bliss constitute the minimum possible qualities which a Point must possess if it is to have a real sensible experience of itself. These correspond to the numbers 9, 8 and 7. The first idea of reality, as known by the mind, is therefore to conceive of the Point as built up of these previous nine successive developments from Zero. Here then at last is the number Ten. In other words, to describe Reality in the form of Knowledge, one must postulate these ten successive ideas. In the Qabalah, they are called "Sephiroth", which means "Numbers".

One must not take the Tree of Life as a dead fixed formula. It is in a sense an eternal pattern of the Universe, just because it is infinitely elastic; and it is to be used as an instrument in one's researches into Nature and her forces. It is not to be made an excuse for Dogmatism.<sup>[2]</sup>



Even with superficial knowledge of superstring theory and the Kabbalah, it becomes immediately obvious that there are many similarities between the two cosmologies even though one is physical and the other mystical. The main correspondence appears in the symmetry relations in the geometry of the 'Tree of Life' on the one hand and the topology of hyperdimensional spacetime on the other. According to the Kabbalah there are no coincidences and no accidental events. Keeping this in mind it will be interesting to see how many similarities there are between the ten sefirot and ten dimensional superstring theory. The tree of life is centuries old and superstring theory was only created in the last decades. Do they both describe the nature of the universe around us? We will begin with a general description of the tree of life and then make a comparison with superstring theory.

The 'Tree of Life' is considered a key to the portals of esoteric Jewish Mysticism known as the Kabbalah. The major proponent is the Lurianic system originating with Rabbi Isaac Luria who was born in Jerusalem in 1534 and is called the Ari Hakodesh (the Lion). The Ari was a Talmudic authority in beginning his teens; when he discovered the Zohar. He lived as a hermit for thirteen years studying Kabbalah. Current Jewish tradition suggests that a man should be about forty years old to have sufficient maturity to study Kabbalah. The Lurianic system focuses on the Ten Sefirot (Ten Luminous or Divine Emanations). The tree of life is a door to ultimate knowledge gained from insights by a long process of physical and spiritual experiences. Kabbalah comes from the Hebrew word L'Kabel meaning to receive. The Zohar is the major work of the Kabbalah; it is taught that each word - rather each letter has an important meaning in the comprehension of the forces of nature. It is through the Sefer Ha'Zohar that Israel may taste from the tree of life. There is a tradition that each blade of grass has its own angel that commands it to grow. Through goodness and study our awareness will be heightened to the mystical forces; and great knowledge not attainable to the illiterate or uninformed will be received.

Currently the most promising model for describing the unification of all elementary particles and forces with spacetime is Heterotic Superstring Theory; now in association with M or brane theory. Strings are defined as fundamental one dimensional curves the ends of which spin at the speed of light and which have superseded the classical concept of discrete points as fundamental units in space. In Newtonian physics space and time were separate; now with the advent of relativity, space and time are joined into spacetime and points don't exist as discrete fundamental units, but are fuzzy quantum fluctuations. Progress in physics has come to a theoretical limit due to the measurement problem relating to Heisenberg uncertainty and a limit of the size of objects to what is called the Planck length of  $1.6 \times 10^{-33}$  cm that is difficult or in some cases currently impossible to make empirical tests of a theory. What is left is logic and mathematical simplicity or elegance. This deduction is taken in historical perspective where the correct theories turned out to have these properties. Since there are an infinite number of solutions to superstring theory this has so far been the only possible way to proceed. One could say physics is becoming based on faith and mystical exegesis. In classical or Newtonian mechanics atoms and particles like electrons were considered solid objects. This was called the billiard ball clockwork universe model and all interactions were causal or totally predictable. Classical theorists believed that if one was aware of initial conditions one could calculate the future state of the whole universe at any point in time. Now with the advent of quantum theory, causality and predictability are no longer precisely possible other than through statistical analysis; and the correctness of a theory is often suggested by its beauty. The state of a system is a potential of probabilities and when an interaction does occur only the position or momentum can be measured accurately not both. This is the Heisenberg uncertainty principle wherein space does not reduce to points but compactified dimensions. The Planck length is believed to be a fundamental limit of nature below which nothing can exist. This is actually somewhat of a misnomer. All matter in the universe is made up of either Fermions or Bosons. Fermions obey the Pauli exclusion principle which means that only one particle can occupy the same state or space. Fermions are the substance of all solid matter. Bosons on the other hand can

superimpose and an infinite number can occupy the same state or space. The photon of light is an example of a Boson. Thus getting back to the Planck length, this is a compactified barrier only to Fermions in the Continuous State Conscious Universe. Bosons which can fill any cavity may pass through translating channels of spinning strings into the higher dimensions. This is important to the foundation of our discussion comparing the ten sefirot and superstring theory because it is the avenue from four dimensional Minkowski space of everyday reality into the rest of the 10 (11) dimensions. For string theory the most promising models provide solutions in ten dimensions. This is 10 - D spacial dimensions, where 10 - D form a compact space K; so that altogether spacetime is  $MD \times K$ . A direct product of D dimensional Minkowski space which is our L, W, H + T phenomenological reality and K which are compactified or hidden dimensions. Other classes of solutions with  $D < 10$  do not seem to admit such interpretations.  $D = 10$  is also a special case in that it is the largest value possible. All of the three known types of string theory admit solutions with  $D = 10$ . And most interestingly a heterotic string, strings associated with spacetime dimensions of closed loop topology, has a symmetry of  $SO(32)$ .

As a physical symbol the tree of life is composed of ten seferot or digits with an additional sefirah the Da'at (knowledge) that is not real but an external manifestation of Sefirah Keter (crown). In number the ten sephirot can easily be seen to equate with the ten dimensions of spacetime. The Da'at sefirah that is invisible to the real aspects of the tree of life is like the dimension of time the connection of which is also an abstract part of our reality. This also equates with the eleventh dimension of string theory that is virtual and used to balance the symmetry. We live in a four dimensional reality and there are four aspects of the tree of life that constitute the secret of the holy name of YHWH. The Ze'ir Anpin - small face includes six other sephirot. This is like the six hidden dimensions of spacetime that we don't see in our four dimensional spacetime and thus the complement of six plus four dimensions. The twenty-two paths between the ten Sephirot correspond to the thirty-two mysterious paths to wisdom. All spinning at the speed of light like superstrings in spacetime. In elementary crystallography there are thirty-two crystal classes that originate from the geometry of crystal structure. This is like the same symmetry structure of  $SO(32)$  superstring theory. The interrelation of the ten sephirot is a system of divine emanations. In comparison the ten dimensions of spacetime are governed by the resonances of the strings which create all the known particles that constitute matter. The correspondence is not as strong in the Naturalistic Big Bang cosmology; but in the ontological Continuous State Conscious Universe (CSCU) that contains an essential teleology or purpose that is mediated by the vitalism of the Noetic field, this relationship is much more pertinent.

As a sidebar to the interesting contrast between Superstring Theory and the Tree of Life superficial evidence can be claimed for the existence of God. If the reader accepts the metaphors presented in describing Superstring Theory and the Ten Sefirot as mirroring the structure of reality to a certain degree, then using the basis for mysticism as a drawing out or exegesis, one might deduce that the reason the model of the Ten Sefirot (which is itself a cosmology) fits so well with the supersymmetry of Superstring Theory, which is the best known model for describing the physical universe that science has to offer today, which is hundreds of years after the origin of the description of the Tree of Life; is because the mysticism of the Kabbalist actually divined the nature of the physical universe by tapping into the spirit of God that orders the large scale structure of the universe through gravitation. The graviton in the CSCU is a complex of confined photons. Graviton confinement is similar to quark confinement to the metric of spacetime; but in the CSCU case the graviton is photonic representing the unification of gravitation and electromagnetism. This means in addition to cosmological aspects of gravitation; the teleology of the noetic field is the action principle that autopoietically self organizes life as the vital force and is also the light of the mind or consciousness. In both Eastern and Western theology, gravitation is stated to be caused by the movement of spirit. In the

ontology of the CSCU this light is physical and photonic. Even if parts of the theory turn out to be incorrect later as often happens in the evolution of science, it's factual basis will still remain in any new theory. We normally consider light as inert packets of energy defined by Einstein as a quanta called the photon with no other order than the propagation of its electromagnetic field. Recently the work of the Jewish Kabbalist Stan Tenen has shown that the propagation of the noetic field is probably much more complex. His discovery was initially made by noticing a recursive geometry in the Hebrew alphabet of the book of Genesis. The geometrical relationships were soon seen to have a relationship to the structure of spacetime. Although the light coming from a movie projector onto the screen as a movie can on the one hand be seen as mere photon wavepackets; on the other in terms of the teleological action of the noetic unified field it can be seen to have a complex informational structure that relates to the scale invariant dynamics of the structure of the universe and intelligence. Might we then assume that the early Kabbalists came upon the sephirot through a true mystical connection with the cosmos? Of course the only way to know this for sure seems to be seeking one's own mystical experience to verify the facts of an Abba Elohim first hand. The question is, if we can agree that the mystical experience is an inherent part of the human psyche, deeper than the mere creative insight that study alone will yield, to the degree that spirituality with insightfulness comes from some deep synchronous connection with the cosmos. In such a case the exegesis gives us actual knowledge of the universe that could never be discerned by the associative connections that might come out of diligent study, pondering, and creative insight. Is this not reasonable evidence for the existence of a deity or at least a deep teleological ontology of consciousness inherent in the expanse of the cosmos? This consciousness would certainly seem to have an intelligence greater than our own.

The statistical probability of having the numerous similarities between Kabbalah and string theory occur by chance is nearly impossible. Both the ten sefirot of the tree of life and 10 dimensional superstring theory have a large body of literature and tradition surrounding them. Both disciplines of thought contain a high degree of complexity and are descriptions of the universe in both metaphysical and physical terms. The high degree of correlation between the symbolism for two such disparate disciplines is quite astounding. The main question remaining is whether this vast synchronicity is part of some huge random coincidence or whether both have serendipitously described aspects of the same true reality.<sup>[3]</sup>

The terms Kabbalah, Qabalah and Cabala are synonyms and differ only in the way they are treated: Kabbalah is related to Jewish mystical tradition, Qabalah is referred to Hermetic mysticism and occultism, and Cabala is associated with Christian heritage.

Jewish Kabbalah is a set of esoteric teachings meant to explain the relationship between the unchanging, eternal God and the mortal, finite universe (God's creation). It forms the foundation of mystical religious interpretations within Judaism.<sup>[4]</sup>

Hermetic Qabalah is a Western esoteric tradition and the underlying philosophy and framework for magical societies such as the Golden Dawn, Thelemic orders, mystical-religious societies such as the Builders of the Adytum and the Fellowship of the Rosy Cross, and is a precursor to the Neopagan, Wiccan and New Age movements. Hermetic Qabalah arose alongside and united with the Christian Cabalistic involvement in the European Renaissance, becoming variously Esoteric Christian, non-Christian, or anti-Christian across its different schools in the modern era.<sup>[5]</sup>

Christian Kabbalah arose during the Renaissance due to Christian scholars' interest in the mysticism of Jewish Kabbalah, which they interpreted according to Christian theology. It is often transliterated as Cabala to distinguish it from the Jewish form and from Hermetic Qabalah.<sup>[6]</sup>

The Wisdom of Kabbalah predates Judaism, Christianity, Islam, all the Hindu beliefs as well as Eastern beliefs.<sup>[7]</sup> The Kabbalah is not a religion. It predates religion. The Kabbalah is also known as the hidden science, which was passed down orally. It's origin is shrouded in mystery, but the first accounts of the books show up around 4,000 years ago.<sup>[8]</sup> Tradition states that it was given by the archangel Raziel to Adam and Eve after they had been cast out of Eden so that they might regain entrance to paradise. It is said that Abraham was initiated into the tradition by Melchizedek, who had neither father nor mother, indicating that he was a supernatural being. Some say he was Enoch, the first fully realised human being. From Abraham, the knowledge was passed on through the patriarchs to Moses, who transmitted it to Joshua and the elders. It was then taught by a line of priests, prophets and rabbis. Changing its outer form and name from period to period, the teaching nevertheless maintained its essential instruction on the purpose and composition of existence and humanity's role. By the Middle Ages, it had taken on the language of philosophy which, combined with biblical symbolism, came to be called Kabbalah.<sup>[9]</sup>

Traditionally, there are three aspects to Kabbalah which are to be addressed: (i) Theosophical or Speculative Kabbalah, which pursues to understand and describe the Divine Realm; (ii) Meditative or Ecstatic Kabbalah, which strives to achieve mystical union with God; and (iii) Practical or Magical Kabbalah, which attempts to theurgically alter the Divine Realms and the world.<sup>[10]</sup>

To many students of Kabbalah, it will come as something of a shock to realize that there is a Tantric thread running through the tapestry of Jewish mysticism. Yet modern Kabbalah scholars, from Moshe Idel to Elliot Wolfson to Rafael Patai, have all pointed out the Tantric element of Jewish mystical writings and practices. Patai in particular emphasizes the possible identity of the Shekinah—the feminine aspect of the Jewish deity—with none other than the Hindu goddess Kali. These are the conclusions of respected scholars, not the wild speculation of armchair anthropologists. What this means for any student of religion—or, indeed, any Kabbalist or Tantricist—is profound. Patai himself goes so far as to speculate that there was a historical connection between Kabbalah and Indian Tantra, perhaps to the extent that one influenced the development of the other.

This uniting of two separate esoteric strains—one from India, the other from Israel by way of Spain and North Africa—is evidence of a phenomenon that is already well-known to Western occultists—that the secret teachings of all places and times share a basic fundamental understanding of the created world. This concept has come under tremendous pressure and criticism from postmodern sources that insist on the uniqueness of every culture and deny the relevance and accuracy of what they term “universalism,” which they characterize as just another relic of the colonial era.

Far from denying the uniqueness of individual cultures or religions, the esoteric approach recognizes that there are basic elements of human biology and psychology that find unique forms of expression from culture to culture, but that nonetheless point to a deep commonality. Social organization differs from place to place and from time to time, and is dependent on a wide variety of environmental factors. Thus it is a mistake to draw too fine a parallel between the religion of the ancient Teutons (for instance) and that of ancient China or Mexico. The esoteric approach insists, however, that certain basic elements of human consciousness are identical across racial and culture boundaries. The most obvious of these elements is human sexuality.

Regardless of whether a culture views the sun as male or as female, for instance, the sexual polarity of sun and moon is recognized in many cultures that have had little or no contact with each other. The role of parents, the raising and initiation of children into society, the sex act itself—all of these are experienced everywhere, in every culture, and often have drawn about them a cloak of tabu and mysticism. The association of human fertility with the fertility of crops or the availability of game is another phenomenon worth mentioning, as is the mysticism associated with war, disease, and death.

Many people in the West believe they know of what Tantra consists, especially those who have engaged in a study or practice of what is sometimes (disparagingly) called “neo-Tantra.” Just as many people in the East take it for granted that there is nothing worthwhile in Western ideas about Tantra, since they are formulated by those who have no direct knowledge of the Asian versions, do not speak any of the languages, and do not have a grounding in the culture or literature. Indeed, it seems to the most casual observer that what passes for Tantra in the West is a glorified excuse for sexual license. In other words, some of the same recriminations that are directed against Tantrikas by the Brahmins in India may find their parallel in those aimed at the Western “Tantrikas” by its genuine practitioners.

The early history of the Jewish people and their religion includes references to an Asherah. Although this term appears forty times in the Tanakh, there is the usual academic controversy over what it means. To be sure, Asherah is not clearly identified in any of the books of the Bible, and perhaps with good reason. The inferences are startling—the Asherah can be nothing less than the consort of the Jewish god, Yahweh.

In 1929, an archaeological discovery in Syria of Ugaritic texts yielded some artifacts that offered the first non-biblical references to Asherah and enabled Biblical scholars to begin identifying her. The later excavation at Kuntilet ‘Ajrud in the eastern Sinai (1975–1976) gave scholars more clues to her identity. Citations in the books of the Old Testament were vague and ambiguous. In some cases, the Asherah was believed to represent a cult object of some sort rather than a deity. That assumption was in error for several reasons, not the least of which is the idea that a cult object can exist independently of the deity for which it was created or identified. The 1929 Ugaritic inscriptions gradually made it clear that Asherah was probably referred to as both a deity and a cult object. The object, in this case, is believed to be a wooden post or pillar that was placed near the altar in the sanctuary.

To understand this, it is necessary to realize that the early, pre-exilic (pre-sixth-century BCE) form of Judaism was not identical to the form of the religion we know today. There was a purely monotheistic, Yahweh, branch of the faith, as well as a more syncretistic form that incorporated elements of the Canaanite and Phoenician religions of the area. The Bible as we know it is largely the result of the Yahweh cult extirpating the syncretistic cult, both politically and in the books of the Bible (although references to these other practices are well-known to Biblical scholars, as well as to careful readers of the texts).

That Yahweh would have a consort, then, is understandable in light of the fact that the other gods of the region had consorts, much in the way we have already noticed in the Indian religions. Asherah may, in fact, have begun life as a consort of El, the local god with whom Yahweh was eventually identified or amalgamated.<sup>[11]</sup>

Tantra is much more than a sexual teaching. Tantric practice can transform every aspect of your life, helping you to expand your physical health and vitality, emotional healing and expression, psychic

sensitivity, satisfying relationships, creativity, productivity, and abundance. Imagine a sexual experience in which light flashes explode in your brain and every cell in your body feels alive. Imagine exploding with pleasure at even the slightest touch anywhere on your body. Imagine being in a sexual embrace of such utter joy and peacefulness that you “melt” into one another and then expand to feel “at one” with the entire universe.

The word “tantra” comes from ancient Sanskrit language meaning “expansion through awareness.” Tantra is a spiritual path that involves very specific practices that use breath, sounds, movements, and symbols to quiet the mind and activate sexual energy, directing it throughout the body to achieve states of consciousness and bliss. Whereas once they were reserved for royalty, now they are for all of us.

The practices also help heal past hurts, often stored in sexual centers of the body, so that you can be more fully present in the moment and open to love. When practiced together, the techniques bring about a powerful flow of energy between you and your partner, which energizes your being and expands your love for each other and the universe.

Tantric sex involves the practice of various meditations and exercises (including yoga) to arouse and channel tremendous energy within the body, cycle that energy with a partner, and send it out into the world. It is intended for personal fulfillment, interpersonal intimacy, and connection to the entire world of beings. The energy generated by tantric sex can be used for either pleasure intended for blissful enlightenment or for healing.

The term “tantric sex” is often misinterpreted and potentially dangerous for the uninformed because it is used to refer to a mixture of different paths, as a buzzword for wanton sexuality, and as an excuse for sexual affairs, sex addictions, and sex for sale.

As in any meditative practice, a crucial key to achieving the wonderful benefits of tantric sex is to quiet the mind. Tantric sex is mindful in that you pay attention to what you’re doing in the exchange between you and your partner. Being mindful induces a sense of respect and reverence for the experience, which lends itself to honoring each other as god and goddess.

Tantric sex practices affect you in many dimensions— your senses, spirit, mind, body, and soul. Real changes occur in the body that are consistent with ecstatic states, including the flow of chemicals that lead to euphoria. These include endorphins (called “the pleasure chemical”), oxytocin (called the “cuddle chemical”), phenylethylamine (another pleasure chemical), and adrenaline (an activating chemical). Different practices stimulate the nervous system to create either excitation or relaxation.

In tantric sex you discover energy pathways in the body and concentrate on controlling the movement of that energy within those pathways. You interweave those energies with your partner to dissolve feelings of separation and to become united.<sup>[12]</sup>

This work is intended to investigate the origin and subsequent development of a transcendent reconciliation of polarity, its diverse manifestations, and the attainment of a common goal, the quintessential of the Perfect Human Being. The architect of the encounter that leads to Union is “Sophia.” She is the Secret. Only those who are able to discern Her own immeasurable dimension may contemplate the Lady who dwells in the sacred geometry of the abyss. Sophia is linked to the hermetic Word, She is allusive, clandestine, poetic, and pregnant with symbols, gnostic resonances, and musical

murmurs that conduct the “traveler” through dwellings and stations towards an ancient Sophianic knowledge that leads to the “germinal vesicle,” the “inner wine cellar,” to the Initium, to the Motherland. She is the Mater filius sapientiae, who through an alchemical transmutation becomes a song to the absent Sophia whose Presence can only be intuited. Present throughout the Creation, Sophia is the axis around which the poetics of the Taryuman al-ashwaq rotates and the kabbalistic Tree of Life is structured.

That said, the goal of this work will be to highlight the equilibrium of the Divine, the celestial hieros gamos that is projected into the human soul and into the Creation in a continuous circular flow, embracing differences and weaving them into a single manifestation that reflects, like a mirror, the unsayable. The hypothesis is that diverse mystical paths suggest the existence of a universal entanglement that can be discovered by apparently divergent pathways, all leading to a common goal: intuitive, noetic knowledge. To those who undertake the voyage into uncertainty, Sophia grants this particular kind of knowledge in the form of Light. The current proposal will emphasize the original Unity, the power of the Cosmic Eros that guides the enamored soul toward an “experience” that takes place in dimensions of reality beyond time and space, incorporating harmonies and discrepancies, encounters and dis-encounters that emerge in an intermediary world between the spiritual and the material: the world of the soul.

It is also necessary to consider other texts, far removed in time, in which we detect antecedents and fundamental parallelisms and where we confront reflections on Wisdom, that universal, millenary notion that penetrates the Hispanic theology of the Sufi, Hebrew, and Christian mystics. In examining the origins and later development of a certain sacred transcendent polarity, one discovers that complementary categories replace the oppositional ones, effecting, a conciliatory coupling that is projected through various manifestations and leads at last to the achievement of a goal common to all three “mystics of the Book”: the Perfect Human Being. This Hispanic “symbolic nuptial process” is clearly opposed to the Rhenish “mystical theology of the essences,” although some of its aspects— like those related to the Unsayable and Unthinkable, that Nothing that is Everything, the Divine Darkness of Dionysius the Areopagite may occasionally converge. Varying linguistic and cultural codes account for the disparity between particular approaches, but it is evident that these mystics are following parallel, not divergent, routes. Their discursive results, occasionally influenced by dogmas and theologies, arise from interpretations of their sacred texts. The Hispanic mystical paths are diverse (centuries later the Sufis and the adherents of the Kabbalah were to contribute to the Christian mysticism of St. Teresa, St. John of the Cross, and Miguel de Molinos); however, all refer to biblical texts, sometimes amplified by millenary currents already evident in the Sumero-Akkadian hymns whose defining characteristics were perpetuated in the Song of Songs.

In these mystics, this entire process is conveyed through an array of connections, attributes, categories and Names that contain a multitude of meanings in which it can be detect echoes of not only the Song of Songs and other biblical texts but of the Sumero-Akkadian Hymns (3400 B.C.) whether anonymous or attributed to the Akkadian priestess Enheduanna (2285–2250 B. C), in which the transforming Feminine Presence of the Divine plays a central role.

Although it operates in a realm beyond the mundane, nevertheless, through an irradiation of the Good and the Beautiful, the Presence of this force alters the nature of the most ordinary experience. From this point of view, one can speak of a relationship with the transcendent in terms of love and passion.

It is not free from suffering, this voyage, because it requires a stripping away, a total abandonment, even of the ego itself, in order to reach, egoless, annihilated, the primordial I, the Jungian Self.

Tearing the human being away from the known self, it suspends the quotidian, revealing subtle pathways that bifurcate in search of the bridegroom: God. Some of these pathways penetrate into an imaginal, intermediary world, the *barzakh*, in which, as Ibn ‘Arabi (who, like Moses de León, was familiar with the Science of Letters) tells us, “the bodies are spiritualized and the souls materialized.” Alternatively, they may travel through “Strange Isles” (as St. John of the Cross suggests) thanks to another “science of words,” the sonorous play of alliteration; or they may end up conforming to an almost Riemannian geometry, the Tree of Life, related to a sacred mathematics of the word, an alpha-numeric code known as Gematria, as Moses de León insinuates.

The first written testimonies of the heavenly wedding and its projection in the earthly order are originated in Sumer. The mythico-theosophical system of Mesopotamian and Egyptian religions, which was inherited by the Mediterranean culture, consists of an internal structure based on a reconciliation of sexual polarities. Therefore, at the heart of the divinity there is a dynamism imbued with eroticism and seduction. The channels established between the higher worlds and the one inhabited by created beings are generated by the projection of that bi-directional desire. True, the disparity and diversity of the models, as well as cultural tensions and their conceptual complexities, display remarkable differences, but from the Hispanic perspective, the most striking phenomenon is the existence of several paradigms of mystical eroticism that share a common theme: the Union of the Holy (masculine), with its Divine Presence (feminine).

This indicates the fundamental importance of these ancient bridal images in the development of a Hispanic mysticism that incorporates the three currents that demarcated the relationships between God and human beings. The entire mystical journey is oriented toward that encounter, the union of opposites, which—despite the various forms it may assume—is never destructive. Instead, it consists of a harmonious entanglement on an equal plane or even of a reversal of roles, as St. John of the Cross’ commentary on the *Spiritual Canticle* demonstrates. In this respect, it is appropriate to add that, contrary to current opinion, parity between the two celestial polarities was quite common in the religions of the near East, and markedly so in primordial erotic relations. At the same time, we note a strikingly explicit description in the Sefiroth of the Tree of Life in the *Zohar*, in that the male projections of the right branch of the Tree may at some point take on a female role or vice versa, so that the amatory functions are often interchangeable, which indicates that there is no radical separation of “genders” in this matter.

In regard to the historical background, and in accordance with Moshe Idel and other researchers, there are grounds for questioning Gershom Sholem’s nationalist thesis which asserts that the divine feminine and creative principle (the *Shekhinah* of the Kabbalists) first assumes her role at the birth of the Kabbalah. On the contrary, it is suspected that it is the contact sustained between the Hebrews and the Sumero-Akkadian culture after the Babylonian exile that explains why the figure of the *hieros gamos*, in which the amorous female power assumes a leading role, is so deeply imbued in the biblical *Song of Songs*.

From then on, this process enables Love to attain to the condition of a bearer of “knowledge”, and “the lover/beloved becomes the paradigm of a beauty beyond comprehension”. Just as in Sumer, in the *Zohar* the “face-to-face” sexual relationship is exalted. Luria suspects that this is the basis of a cosmogonic principle of continuity that is accessed through Wisdom, itself a transformative genesis.



Ibn 'Arabi sustains this same principle, as he avows that "creation is continuous and occurs at every instant, renewing itself". In the case of the Sufi master, this convergence between the masculine and the feminine is the cause of a "constant metamorphosis," an alchemical transmutation of the self; therefore, it is also responsible for the continuous and "endless fluctuations" suffered by the heart (qalb) and experienced by "perfect human beings" who are subjects of a "self-revelation that is never repeated".

This concern arises once the human being has descended/ascended "to the infernal regions," and has acquired self-discernment, a process of rebirth/re-creation described in the Ascent to Mount Carmel. The saint places it above all things, saying "this concern comes first of all, on that spiritual path of a progression toward the knowledge of God" because of "his greatness and excellence". In the Zohar as well, both the descent of the divine and the human ascent driven by the desire for union involve passing through several steps, Sefiroth, which act as screens or veils of the Light of the Creator. Ascending to know oneself, through those ten steps, during which the obstacles that prevent true sight are removed, also implies "being born at every moment of the process." This "birth at every moment," both of God in human creatures and of the creatures in God, is a consequence of the desire for transformation implanted by the Creator in order that the intensive point sheltered in the heart of the desiring self should be unfurled until it attains its goal: the perfect human being, free of restrictions and prejudices, free of self. That is the object of the spiritual path.

In the texts under consideration, the "Creation," or rather the "re-creation," autopoiesis, is the result of a divine, feminine, and mysterious exhalation through which a willing, speaking, and living God is revealed through theophanies. Accepting this premise leads us to a new "re-enchantment of the world," to a sacrificial dimension that implies the abandonment of self, by the hand of Sophia, in order to "die" into the primordial Self. This knowledge implies the perception of a state of equilibrium between the two functions of divinity, which in turn permits all creatures to respond to the soul with sympathy, "overflowing with thanks," and "bearing witness," as St. Augustine says, "to the greatness and excellence of God". The celestial marriage, the hieros gamos, descended to Earth and denoted the union between the upper and the lower worlds. In this way, two potencies combined to guarantee the order of the city and of the universe in a bi-directional movement of ascent (the human being) and descent (the divine).

Inner hearing and vision, assume the function of senses that contribute knowledge, giving way later on to prophecy and to visionary states. In Sumerian, then, the "ear" is equivalent to Wisdom and this Wisdom is transmitted precisely through "auditions" and "visions," fundamental theosophical devices in the works of Ibn 'Arabi, Moses de León, and St. John of the Cross. The Song of Songs recapitulates many of the metaphysical figures and symbols of the Sumerian accounts, full of mystery and seduction, such as the gallantries between the spouses, kisses sweet as honey, references to the orchard, to the bridal bed, and particularly to the initiative assumed by the wife.

In the Zohar and in the Spiritual Canticle, just as in the Sumerian texts, mystical terms refer to the erotic qualities of human life. The instinctive engine that drives the journey is a relentless desire. The mystical itinerary speaks to us of an incarnation of divinity that becomes palpable in all things. The image of the Beloved cannot be captured; it can be seen only in an epiphany, yet it is reflected in nature and in the soul as in a mirror. Language, the mediator between the two planes, is situated on that borderline where the body ends and the spirit reveals itself. The Beloved is the paradigm of intangible beauty and wisdom.

For Ibn 'Arabi, all Creation is essentially a theophany [tajallî], and as such is an act of the divine power of imagination. Accordingly, the organ of active human imagination is identical to the organ of the absolute theophanic imagination itself.

The Sefer ha-Zohar is one of the most representative texts of the Jewish Kabbalah. Like the much older Sefer ha-Yetzirah (the Book of Creation, or alternatively, of Formation), the text applies a metaphysical-poetic hermeneutics of the first moments of creation to the accounts found in the Torah, where the erotic echoes of the Song of Songs resound: The flowers are blooming, the season of the singing birds has come, and the lullaby of turtledoves fills the air. The fig trees begin to form their fruit, and the fragrant vines are in bloom. Rise up, my beloved! Come with me, my beautiful woman! (Song of Songs 2:8–13) The Sefer Ha-Zohar, hereinafter the Zohar, the greatest recopilation of the Hispanic Kabbalah, is transmitted in a theosophical-theurgic treatise that advocates a mystical path of knowledge and action whose objective is to describe the various manifestations of the God of Israel as implied in the revealed wisdom of the Torah. Not surprisingly, the Zohar, as a kabbalistic text, was long regarded as a cryptic and unapproachable collection of secret knowledge, lacking a necessary exegesis and reserved solely for a minority of rabbinical scholars. It is unanimously acknowledged as “the deepest, darkest, most mysterious, and the principal work of all the books of the Kabbalah”.

The work purports to consist of the teachings given by R. Simeon ben Yohai in the second century C.E. to a group of his followers hiding in a cave in Galilee during the Roman occupation. Its structure consists of sections and imaginative stories that interpret the Torah.

In order to penetrate the meaning of the stories related in the Zohar, one must remember that in it the Torah is perceived as a game of enigmatic puzzles through which the Creator speaks to His people by means of an esoteric numerology of letters, Gematria, in which the secrets of life and of the Universe are first concealed and then gradually revealed by the ascending knowledge of the emanations of divine Wisdom: the Sefiroth which shape de Tree of Life.

The truth is that the “Book of Splendor” speaks to us of a resplendent reality linked to the mystery of divine Wisdom (Sod Hokmah 'Ēlohit) and to an enlightening gnosis that aims to decipher the most sacred of the divine names: YHWH, the Unity of God. The mystic who “receives” enlightenment, Maškil, understands with “the eye of the intellect” ('En Ha-Šekel) thanks to a noetic, intuitive, and non-discursive knowledge.

The Tree of Life also corresponds to an anthropomorphic image of the relationship between divine energies. Not in vain “God created man in His image and likeness,” and the Hebrew letters form a model equivalent to the structure of a human body, which is identified as the actual celestial metaphysical order, seen through its reflection in a mirror. Thus, the human representation can be understood only in the light of the divine, composed of the letters of the Hebrew alphabet summarized in the Tetragram, a theonym, or proper name of God, the root of the mystical language and essence of the Torah.

Consequently, our world as a whole is a mirror, a reflection of what occurs in metaphysical realms, in boundless spaces in which the entire existing universe is combined in pairs, as implied by the Pythagoreans with their list of opposites. That said, the whole of the Zohar can be seen as a wager on the Union of those opposites without synthesis or annulment of the extremes; it envisions the coupling of different elements in the One. To know oneself involves discovering the complexity and concurrence of opposites within an identity that is assumed as one's own, and to this end, metaphysical vision and hearing are activated. The Zohar says: Man is the inclusion of masculine and feminine, for he in whom

masculine and feminine are joined is called, “Adam” and then worships God. Moreover, there is humility in him. And even more, there is mercy in him.

Thus, the content of the work deals with the loving relationship of the human being with his Creator, through the mediation of his wife, who assumes various identities: Wisdom; Shekhinah (Presence of the Glory of God); Binah (understanding and delimitation of the Light); Keneset Yiśra’el (The Community of Israel); and Malkuth (the human being). The feminine, Wisdom, is the Creator of life both in heaven and on earth and in the Zohar the earthly is a reflection of the heavenly. The heavenly copulation (Zivug) means the union of the supernal spiritual male and female, from Light to Light. (Zohar, 201): “The union of the sexes in this world will be from body to body”, and the righteous who follow the right path “are rewarded with the pleasures of that world”. (Zeir Anpin, the masculine, joins Nukva, the feminine = Malkuth, once it has descended to the last step).

Ishah, woman, means Esh, fire of the Creator, Alef-Shin, and this fire is connected with the letter Hey, which is Nukva, the feminine, plenitude of the left enlightenment due to the irradiation of the male Sefiroth Hokmah. Thus, the feminine receives the “luminosity of Hokmah” (Or Hokmah Hasidim), and from that “reception” (Lekabel=Kabbalah) arises a similarity to the Creator, derived from the enjoyment of pleasure in the Union. “And the Light of the Creator will turn to fire”.

Everything is founded on amorous coupling.

As we can see, the awakening of desire and passion permeates many of the stories that compose the Zohar, which continuously refers to the secrets of the Wisdom of the Hidden, inevitably surrounded by a halo of mystery in which Love is the force that drives the progress toward Knowledge and the consequent annulment of the individual. Since Love signifies death to mundane reality, it is rebirth to another life; it “opens the eyes” while at the same time blinding the eyes of reason.

The Creator is the Source of Light and of Pleasure; and the Kabbalah, which dismantles the self into parts and comes from the verb Lekabel, to receive, is a way to absorb that Light from the Creator by providing an explanation of the way, an indicative map of the world (Olam), In which the concealment (Ha Alamá) of the Light occurs.

The force behind the metamorphosis that leads to the Union of differences is both Himma, the creative energy referenced by our Sufi master Ibn ‘Arabi and also the Shekhinah, the Presence and Glory of the Lord in the Kabbalah. This feminine energy, directly linked to the creation of beings, assumes several names and genders. She is the hidden secret.

Only those who are capable of “glimpsing” Her own incommensurable dimension may contemplate the Lady of the Numbers who dwells in the sacred geometry of the abyss, concentrated in a single point within the depths of the human heart. The hermetic, allusive, clandestine, and poetic Word, pregnant with gnostic resonances and musical murmurs, sweeps the “pilgrim” along with it on paths that cross and bifurcate at mysterious points before leading to an ancient, luminous knowledge.

Once arrived, the seeker is introduced into the “germinal vessel,” the “inner sanctum,” the Initium, the Matria. She is Nizam [Harmony], and also Hokmah [the ninth Sephira, in the Tree of Life, full of light and Malkuth]; She is Wisdom in Proverbs 8, the *Mater de filius sapientiae*, who through an alchemical transmutation becomes a song to Sophia, both absent and present throughout the Creation.

Sophia is diffused throughout the cosmos, in all living things. She trembles with the impetus of a desire freed from ego which demands access to this redemptive Force, pregnant as it is with a knowledge capable of raising the human being exiled from its true into unsuspected dimensions. The Lady is dynamic and manifests in a “creation that renews itself each instant, in an incessant succession of theophanies”. She remains veiled to the sight of the multitude, and yet She longs for transparency, even as She retreats. She potentiates a rebirth at every instant. She is the fruit of Divine Compassion, opposed to the masculine rigor that rules the normative religions. She is the Lover and the Beloved.<sup>[13]</sup>

The *Sophia of Jesus Christ* is a Gnostic text that was first discovered in the Berlin Codex (a Codex purchased in Cairo in 1896 and given to the Berlin Museum which also contains the *Gospel of Mary*, the *Apocryphon of John*, and a summary of the *Act of Peter*). More famously, the *Sophia of Jesus Christ* is also among the many Gnostic tractates in the Nag Hammadi codices, discovered in Egypt in 1945. The Berlin-Codex manuscript (as opposed to its contents) probably dates to circa AD 400, and the Nag-Hammadi manuscript has been dated to the 300s. However, these are complemented by a few fragments in Greek dating from the 200s, indicating an earlier date for the contents.<sup>[14]</sup>

Before the Roman triumph of Christianity, serious disagreements had already appeared among the believers. Gnostics were the first Christians to be expelled from the church as heretics. But not all Gnostics were Christian. Jewish Gnosticism predated Christianity, and pagan Gnostics who praised Prometheus and the Titans for opposing the tyranny of Zeus. Persian dualism, Hellenistic Neo-Platonism, and Egyptian mysticism were all influential in shaping Gnosticism. There was no one unified body of Gnostic belief. Though some Gnostic gospels were among the earliest Christian texts, all were banned from the orthodox canon that became the New Testament. Most people don't realize that the New Testament is a carefully screened selection from a much larger body of Christian scriptures. The others were not simply excluded from the official collection, but were systematically destroyed when Christianity became the state religion.

Egyptian Gnostics managed to protect an important cache of scriptures from the book-burners by burying them in large jars. Until the discovery of these Nag Hammadi scrolls in 1947, what little was known of the Gnostics came mostly from their sworn enemies, the orthodox clergy. One of the few scriptures that did survive intact is the *Pistis Sophia*.

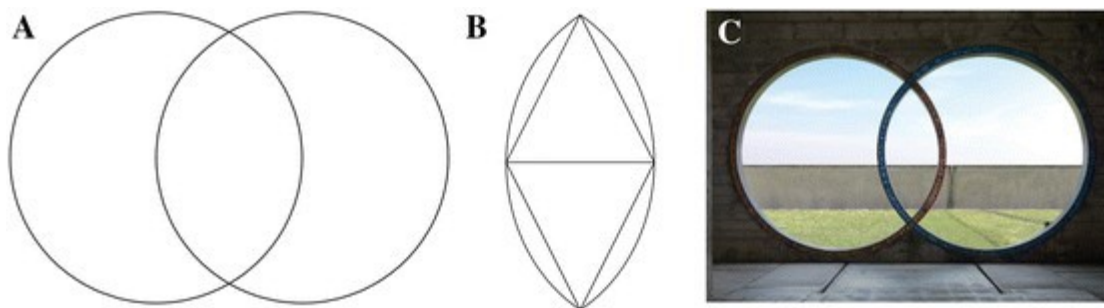
Among the anathematized scriptures were writings featuring Wisdom as a creative female divinity. Some highlighted female disciples of Yeshua, particularly Maryam of Magdala, as advanced initiates into secret teachings unknown to the male disciples. For example, the *Pistis Sophia* names Mary Magdalene, Salome and Martha. Some Gnostics maintained that the three Marys were part of the inner circle of Christian disciples and that women were present at the Last Supper.

Female leadership is a key theme in the writings, and in contemporary accounts about these communities. Tertullian complained that Gnostics elected women priests, bishops and prophets to baptize, teach, exorcize and heal. They rejected authoritarian priesthood and gave the kiss of peace to all: “they all have access equally, they listen equally, they pray equally—even pagans, if any happen to come.”<sup>[15]</sup>

The Vesica Piscis is a geometric composition formed by the intersection of two circles with the same radius, intersecting in such a way that the centre of each circle lies on the circumference of the other. This geometric form can be expanded to construct two contiguous equilateral triangles with opposite orientation in the intersection between the circles. From this it can be easily demonstrated that the relationship between the vertical and horizontal proportions of Vesica Piscis is the square root of three.

Almost every ancient civilization has considered the circle to be a symbol of the infinite or the perfect: it has no vertex, no beginning, and no end. The circle is also related to the sun, the source of life, as well as to many deities. Because of this it is only logical that two circles joined in an intersection are found in a variety of cultural settings. Even without formal knowledge of geometry, the most natural choice of intersection for two circumferences is to join the centres with the perimeters. So it isn't uncommon to come across the Vesica Piscis construction in artefacts from many different cultures.

Because there are no extensive studies in classic mathematics concerning the Vesica Piscis, it is unclear whether there are subtypes, which might include the intersection of circumferences with different radii, or centres that don't coincide exactly with the perimeters. Such cases may be referred to as 'circle-circle intersections', but we will use the term Vesica Piscis in a more general form, including intersections among ellipses or other curves (See Figure).



Vesica Piscis diagram (a); relation of Vesica Piscis with equilateral triangles (b); detail of the Brion Family Cemetery by Carlo Scarpa, an example in which the centres of the circumferences do not coincide with the perimeters (c).

'Vesica Piscis' which literally means 'fishes bladder', it is often used in its singular form Vesica Pisces, meaning a fish bladder. The origin of the word is most frequently attributed to religious or mystical sources. But even if there is no agreement about its origin, the term Vesica appears to have been a common way of referring to a vessel or sack produced by animal bladders. Another use of the term was as a crude colloquial name for the vagina. In this context, the Vesica Piscis, as the representation of the vagina, would have two socio-cultural interpretations: as an object of desire for men and a feminine symbol of maternity and creation. The association of the Vesica Piscis with female genitals is probably as old as humanity. In many caves with prehistoric art, especially those of northern Spain and southern France, there appear Palaeolithic representations of female vulvas. They are shown with many different designs, but their geometric stylization corresponds to the intersection of circumferences (See Figure).



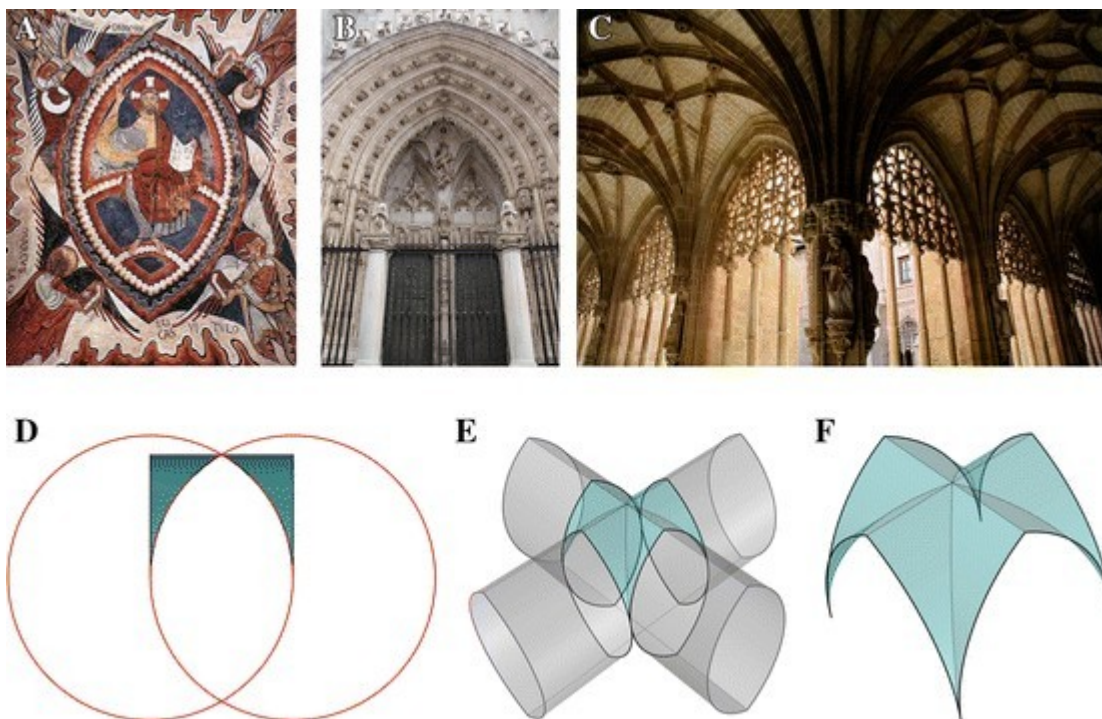
Prehistoric engraving of a vulva in the Musée des Antiquités Nationales, Saint-Germain-en-Laye (a);  
Christian symbol based on the fish (b). Pisces zodiac sign in the observatory of Jantar Mantar in Jaipur (c).

During Greco-Roman ages, the Greek goddess of love, Aphrodite, and her Roman equivalent, Venus, had mythological associations with fish. In fact, every Friday in their temples, fish offerings were made for the promotion of sexual vigour and fertility. It should be noted that Aphrodite does not represent the romantic love found in contemporary novels and films, but a passionate love of a strong, sexual nature. The Goddess of love has also been linked to the Pisces constellation by many civilizations, including Greeks, Romans, Phoenicians, Sumerians, Assyrians and Babylonians. Furthermore, two fish swimming in opposite directions, linked by a rope, represents the constellation and this same symbol is evident today as the zodiac symbol Pisces.

In Christianity, the fish, represented by a Vesica Piscis-like graphic construction, was the symbol of Jesus of Nazareth. Christ's apostles were commonly referred to as fishermen, and Christ and his teachings were represented by the Vesica Piscis symbol with a small addition resembling a fishtail. This addition could have been merely aesthetic or used to indicate a direction as it was used when Christians needed to worship in secret. The symbol was a way for other believers to know where they could worship.

Early Christians would greet each other by raising hands in the shape of a Vesica Piscis. This custom remains today through the hand gesture of prayer, although currently hands remain joined. Other pagan traditions linked to Vesica Piscis have been absorbed and recycled in Christianity. Thus, the Catholic rule of not eating meat on Fridays was an adaptation of the fish offerings to the Greco-Roman Goddesses of love.

In early Christianity the Vesica Piscis construction was found in the religious iconography of the ornamental form of Christ's figure. Thus, Vesica Piscis acquired the symbolism of the divine creation, separating it from the ancient pagan customs linked to sexuality and human creation (See Figure).



The Vesica Piscis in Christianity probably moved from paintings like the Pantocrator in Real Colegiata de San Isidoro, León (a) to sculpture like the Porch of the Cathedral of Toledo (b), and then into architecture like the Cloister of the Monasterio de Santa María La Real in Nájera (c). Once developed into the four-sided vault (d), j multiple variations in design and size were developed during the gothic style period.

In art and architecture, the Vesica Piscis is usually known as the Mandorla, which in Italian means almond. The mandorla shape is a circle–circle intersection, similar to the Vesica Piscis. It frequently surrounds the figure of the Pantocrator—God or Christ representation—with his right hand raised and the gospel in the left. Pantocrators quickly evolved from painted representations in the apses of the churches to sculptural representations carved in the tympanums of the façades. A hypothesis about the origin of the pointed arch comes from the field of sculpture, where the first masonry masters experimented with the strength the Vesica Piscis construction provided and used it in their arches and vaults.

This is when the Vesica Piscis construction was in its greatest glory. During the Gothic period, many structural and ornamental elements followed a geometry based in circle–circle intersections: arches, windows, vaults, porches and traceries. These distinctive features of gothic cathedrals are based on Vesica Piscis geometry.<sup>[16]</sup>

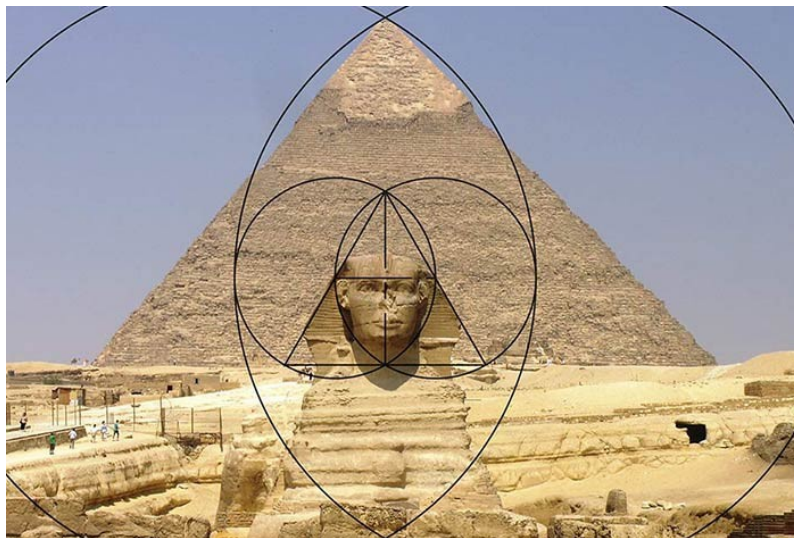


Vesica piscis has been evolved from Christian iconography to modern buildings. For example, the Washington Monument and St. Peter's Square in Rome depicts this symbol.



St. Peter's Square (left) and The Washington Monument (right).

The proportions of vesica piscis have been included in the Sphinx and pyramid of Giza by the Egyptians.



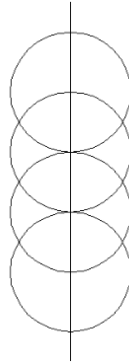
The pyramids of Giza.

Vesica piscis is the most stable visual symbol in the history of human beliefs and culture. It denotes divine femininity, the beginning of new life, and unity. However, in Orthodox Christian iconography, the feminine and vaginal notion of vesica piscis has completely undermined and has been used only as a visual device for depicting the “Glory of God”. In Roman Christianity imagery, some hues of the archetypal feminine meaning are retained.<sup>[17]</sup>

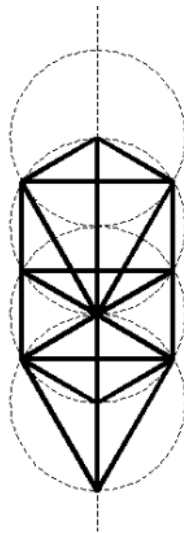


The formation of the "Tree of Life" is entirely geometrical, and as might be expected, we find the simplest elements of geometry as its basis: The Point, the Line, the Circle, the Triangle, and Right-angled figures.

The proper method of finding the correct centers of the Ten Sephiroth, and thus the points connected by the Paths, is as follows: Upon a vertical straight line of convenient length, describe with unchanged compasses four circles, the center of each being on the line, the point where the upper arc of the lowest circle cuts the line forming the center of the circle above, and so on 1. Thus:



The center of the top circle gives the central Point of Kether, the intersections of the first and second circles form the centers of Chokmah and Binah, the intersections of the second and third circles form the centers of Chesed and Geburah, the center of the third circle is Tiphereth, the intersections of the third and fourth circles indicate Netzach and Hod, the center of the fourth circle is Yesod, and the lower point of its intersection with the vertical line is Malkuth. This method produces a perfectly proportioned Figure of the Tree of Life, and the connecting Paths can all be made by joining the various points, thus:



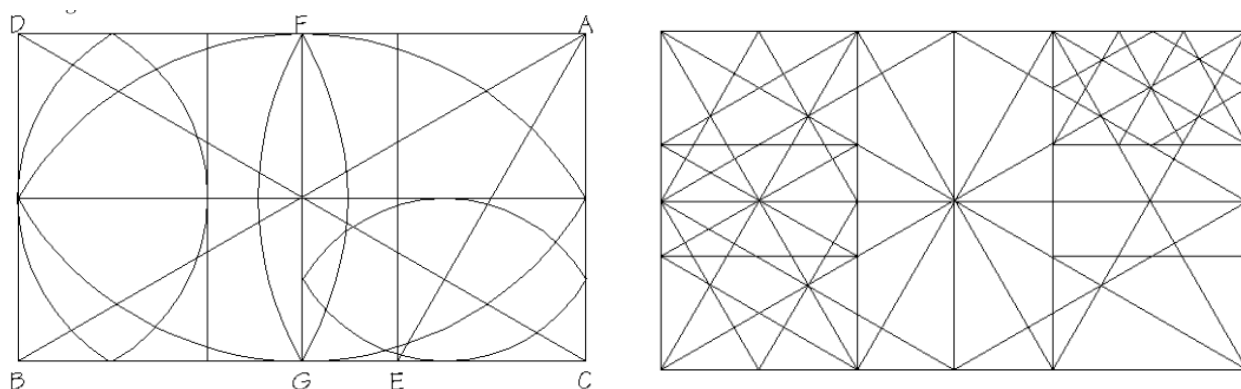
In Freemasonry, Geometry is referred to as the “first and noblest of the Sciences” and as “the head of all learning.” One of the simplest figures is produced by the intersection of two circles, thus forming what is known as the 'Vesica Piscis.' The curious and marvelous properties of the Vesica Piscis and of the Rectangle formed on its length and breadth, have been subjects of profound speculation, and perhaps nowhere have they been better described than in the “Magister-Mathesios” by our learned Brother Sydney T. Klein. I am sure he will have no objection if I quote a few passages from his work, which has been one of the means of opening up before me such marvelous vistas.

After discussing the properties of the Masonic Square, obtained from the right angled triangle by means of mundane measures of 3, 4, and 5 units to each side, respectively, he points out that a wave of wonderful enthusiasm must have swept across the civilized world when they first discovered that the Geometrical way of creating a right angle as given in Euclid I, was by means of an equilateral triangle, by joining the vertex with the center of the base. “This Equilateral Triangle” he writes, “was the earliest symbol, in connection with the Vesica Piscis, we know of the Divine Logos and, as the Bible declared that the Universe was created by the Logos (the Word) so the form of the Lodge which represents the Universe was naturally created by means of the Equilateral Triangle. A great mystery this must have appeared to those who, like the Hellenic philosophers, postulated that everything on earth has its counterpart in heaven, and who, in their religious mysticism, were always looking for signs of the transcendental in their temporal surroundings.

“But in what awe and reverence must they have held Geometry when they further found that the Equilateral Triangle was itself generated, as in the first problem of Euclid, upon which the whole Science of Geometry was therefore based, by the intersection of two circles.”

“This figure was not only looked upon as a symbol of the Three Divine personae, but that part of the figure which is bounded by the arcs of the two circles and which takes to itself one-third of each of the two generating circles (making its periphery exactly equal with that remaining to each of the two circles, all three therefore being co-equal), and in which the triangle is formed, was naturally held from earliest times as the most sacred Christian emblem, namely that of regeneration or new birth. To how the extraordinary reverence and high value attached to this symbol, it is only necessary to remember that from the fourth century onwards all Seals of Colleges, Abbeys and other religious communities have been made invariably of this form and they continue to be made so to this day. It was also in allusion to this most ancient emblem that Tertullian and the other early Fathers speak of Christians as “Pisciculi.” It was called the “Vesica Piscis” (Fish’s bladder) and named such no doubt for the same reason as led the learned Rabbi Maimonides in the twelfth century, when dealing with a similar religious subject, to command his hearers: ‘When you have discovered the meaning thereof, do not divulge it, because the people cannot philosophize or understand that to the infinite there is no such thing as sex.’”

“The rectangle formed by the length and breadth of this mysterious figure in its simplest form has several extraordinary qualities; it may be cut into three equal parts, by straight lines parallel to its shorter sides:”



And these parts will all be precisely and geometrically similar to each other and to the whole figure, strangely applicable to the Symbolism attached at that time to the Trinity in Unity, and this subdivision may be proceeded with indefinitely without making any change in the form; however often the operation is performed the parts remain identical with the original figure, having all its extraordinary properties, and no other rectangle can have this curious property. It may also be cut into four equal parts by straight lines parallel to the two sides, and again each of these parts will be exactly similar to each other and to the whole, and the process may be continued indefinitely, the equilateral triangle appearing everywhere.

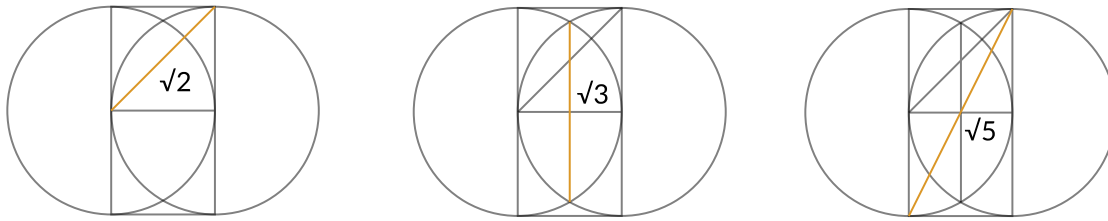
On this basis many of the most important Cathedrals and Churches were erected, and their Beauty is not to be denied. When we compare some of these beautiful Gothic structures with the Pyramid, for instance, we cannot but notice the difference; but after all the Pyramid is a truly Symbolic structure in every detail, while the Gothic Cathedrals only show part of the truth.

Imagine my overwhelming joy when I discovered that the ancient Qabalistic Tree of Life, with all its wonderful possibilities as a means of mental classification of every idea in the Universe—Natural, Human, and Divine— was in its entirety based upon the same fundamental principle of the Vesica Piscis, and was therefore not a fixed design but capable of indefinite progression towards the Infinitely Small or the Infinitely Great. For it can be so drawn that it appears with all its details and properties, repeating themselves indefinitely in every direction of Space to Infinity.

Imagine what it means to a Qabalist who has arranged all the ideas in his mind, in duly Balanced and Equilibrated formation, to discover a way of perpetuating in thought all these Ideas, and to be able to realize that the “Tree of Life” upon which they are based is a LIVING TREE, with its Roots in the Infinitely Small and its Branches and Fruits extending to the furthest Limits of the Universe.<sup>[18]</sup>

The Vesica Pisces motif (and its derivatives, the Flower of Life, Tree of Life, and fundamentals of geometry) has a history of thousands of years and easily predates virtually all major religions of the current era.<sup>[19]</sup>

The following numbers can be found within the Vesica Piscis:  $\sqrt{2}$ ,  $\sqrt{3}$  and  $\sqrt{5}$ .



The first number that we can find is  $\sqrt{2}$ . A sacred number that has been used in Solomon's Temple in Jerusalem and in the Tor in England, among other places.

The reason that this number belongs in sacred geometry is because it hides the binary series. An important series of numbers that occurs in any living organism, but also in computers and AI (Artificial Intelligence).

Suppose we have a square of 1 by 1 millimeter, then the square has an area of 1 square millimeter. And the diagonal line is still  $\sqrt{2}$ . If we now turn the diagonal line, the  $\sqrt{2}$ , into another new square, the new square will have an area of 2 square millimetres. Because  $\sqrt{2} \times \sqrt{2} = 2$ . Keep repeating this process, and the surface area will grow to 4 mm<sup>2</sup>, 8 mm<sup>2</sup>, 16 mm<sup>2</sup>, 32 mm<sup>2</sup>... etc.

This is the binary sequence: 1, 2, 4, 8, 16, 32, 64, 128, 256, 512, 1024, ... And this sequence can continue infinitely. Each living organism follows this sequence, namely through cell division. So our entire body is based on this sequence and the Fibonacci sequence.

$\sqrt{5}$  is a number with which the Golden Ratio can be found. The Golden Ratio is an important ratio that occurs everywhere in nature. Our human brain is also enormously attracted to this ratio, which is why we have adopted it in our art and architecture.<sup>[20]</sup>

The "Golden Ratio" is a unique mathematical relationship. Two numbers are in the golden ratio if the ratio of the sum of the numbers (a+b) divided by the larger number (a) is equal to the ratio of the larger number divided by the smaller number (a/b).

The golden ratio is about 1.618, and represented by the Greek letter phi,  $\Phi$ .

The golden ratio is best approximated by the famous "Fibonacci numbers." Fibonacci numbers are a never-ending sequence starting with 0 and 1, and continuing by adding the previous two numbers. The next numbers in the Fibonacci sequence, for instance, are 1,2,3, and 5.

0  
1  
1 = 0 + 1  
2 = 1 + 1  
3 = 2 + 1  
5 = 3 + 2

The ratios of sequential Fibonacci numbers (2/1, 3/2, 5/3, etc.) approach the golden ratio. In fact, the higher the Fibonacci numbers, the closer their relationship is to 1.618.

$$2 / 1 = 2$$

$$3 / 2 = 1.5$$

$$5 / 3 = 1.666...$$

The golden ratio is sometimes called the "divine proportion," because of its frequency in the natural world. The number of petals on a flower, for instance, will often be a Fibonacci number. The seeds of sunflowers and pine cones twist in opposing spirals of Fibonacci numbers. Even the sides of an unpeeled banana will usually be a Fibonacci number—and the number of ridges on a peeled banana will usually be a larger Fibonacci number.<sup>[21]</sup>

The Tree of Life in its various forms is recognized in all cultures as a symbol of immortality and eternal life. From ancient Chinese and Egyptian culture to Germanic paganism and Mesoamerica, it has been sought after throughout the ages. And, while depicted in many different contexts, the imagery across all cultures is essentially the same. Not to be confused with the Tree of Knowledge of Good and Evil, the tree of Life is the tree whose fruit gives eternal life to all who might obtain it. In addition to its religious references, it is a reminder of our past (roots - ancestry), present (tree body - knots included) and future (fruit – labor and posterity). The concept of a tree of life has been used in science, religion, philosophy, and mythology. A tree of life is a common motif in various world theologies, mythologies, and philosophies. It alludes to the interconnection of all life on our planet and serves as a metaphor for common descent in the evolutionary sense.

Sacred Geometry reveals the harmonic energy patterns by which nature creates and designs. Sacred Geometry is a vital element in all spiritual traditions. Every tradition used a unique symbolic language to preserve their knowledge about the Geometry of the Universe and its design.

Within the Flower of Life, one can discover a secret design by selecting thirteen (13) spheres. By drawing out these thirteen circles, one finds the origin of everything, this sacred geometric symbol is known as the Fruit of Life. These thirteen circles provide thirteen systems of knowledge with each one illuminating a different facet of existence. All information regarding the human being to the island universes throughout the cosmos is available through these systems. In the first system, for example, it's possible to create any molecular structure and any living cellular structure that exists in the universe. Any thriving cellular organism or molecular configuration in existence, for instance, could be constructed using information from the first system. In other words, all thriving beings. Metatron's cube depicts the five platonic solids which may be derived from the flower of life. The five platonic solids are geometrical forms which are said to act as a template from which all life springs, according to spiritual belief. The Platonic solids are five structures that are crucial because they are the building blocks of organic life. These five structures are found in minerals, animated and organic life forms, sound, music, language, etc. Metatron's cube is also considered a holy glyph. The Kabbalah's Tree of life is also thought to be derived from the flower of life.<sup>[22]</sup>



Flower of Life. It can be found all around the globe: Scotland (1), Israel (2), China (3), Turkey (4), Egypt (5), India (6), Germany (7), Bulgaria (8), Sweden (9), France (10), Czech (11), Greece (12) and at least 14 other places. [SacredGeometry]

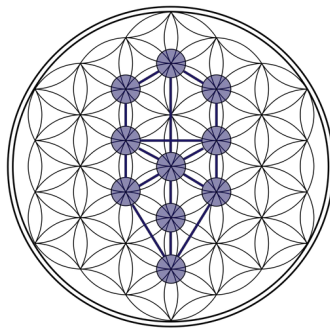


Illustration depicting the Tree of Life derived from the Flower of Life. [Wikimedia Commons].

Religion not only concerns the nature of transcendent reality and its connection with our world, but also constitutes a comprehensive socio-cultural framework that provides members with ultimate meaning and purpose. In this respect, religion makes sense of human existence within time and space, casting a transcendent hue on the most ordinary aspects of life such as food and clothing, birth and death. In the following we shall explore such themes, commencing here with the sense of ethical duty found in all cultures.

The Bhagavad Gita is indisputably one of the most popular and influential texts in Hinduism. The need to fulfill one's obligations is a constantly recurring theme in the Bhagavad Gita, reflecting the importance of duty for Hindus in general. Like Arjuna, every Hindu experiences an all-embracing sense of religious, moral and social duty that is best encapsulated in the term dharma. Dharma is a rich and complex term that can be translated into English in a variety of ways: duty, obligation, law, virtue and ethic. In fact, the term is broader than these for it touches on not only the rules and regulations that pertain to human society but also the very fabric of the material world itself. The origins of dharma lie in the ancient Vedic idea of *r'ta*, which refers to the harmony, regularity and order of the physical universe. The early Hindu deity Varuna was its caretaker, ensuring that the planets kept to their proper paths and the seasons progressed on time. It is the cosmic principle that holds all things together and enables them to run their course. Contemporary science knows it as "the laws of nature" such as the fundamental forces of gravity, electromagnetism and nuclear attraction. In Hindu thinking, the dharma of the sun is to rise in the east; the dharma of water is to flow downstream; and the dharma of a flower is to blossom in spring.

Apart from the regular processes of nature, dharma also refers to the laws that govern human activity. Hinduism sees a vital connection between the two, for the failure of humans to live by their dharma can have a deleterious effect on the physical world itself. When people ignore their duties, the cosmic order is threatened and the universe slides toward chaos and disintegration. In Hindu thinking, proper behavior literally keeps the world from falling apart. Traditional Hindu thought differentiates between two main types of dharma: *vishesha dharma*, which pertains to one's particular situation in life; and *sadharana dharma*, which consists of universal moral norms. *Vishesha dharma* concerns the socio-religious obligations that are primarily determined by factors such as one's gender, caste and age. Desiring the station of another is a serious threat to the social harmony generated in such a system and, not surprisingly, Krishna insists several times in the Gita:

Better one's own dharma, even if ineffective, than the dharma of another, practiced well. Better death in one's own dharma. The dharma of another only brings on fear.

At this level, dharma is relative to the particular situation of the individual concerned and, thus, it is difficult to speak in terms of absolutes. However, there is another form of dharma, beyond the contingencies of gender, class and age. Apart from *vishesha dharma*, Hindu thought also acknowledges the existence of general moral norms that are considered applicable to all human beings irrespective of religious affiliation or historical-cultural conditioning. The *sadharana dharma* is literally "universal" in its relevance as a guide for human behavior. This type of dharma is the ethical bedrock of Hinduism, which finds resonance in many other great religious traditions. For many, the most fundamental principle on which a superstructure of more explicit moral rules can be erected is the Golden Rule: treat others as you would have them treat you. The idea is not absent from Hinduism and can be found in a number of places in the Hindu holy writings, for example in the Mahabharata: "One should not behave toward others in a way which is disagreeable to oneself. This is the essence of morality. All other activities are due to selfish desire."

There are many lists of moral prescriptions and proscriptions throughout the extensive volumes of Hindu sacred literature. One of the most convenient catalogues of the key ethical principles appears among the eight "limbs" of classical yoga in Patanjali's Yoga Sutra. Before the practitioner commences with the well-known bodily positions and breathing techniques associated with yoga, the first two "limbs" consist of the five *yamas* ("restraints") and the five *niyamas* ("relaxations"). As the term implies, the *yamas* restrain or control immoral behavior by identifying activities that should be avoided. According to Patanjali, these are:

- 1) the avoidance of violent thought and action;
- 2) the avoidance of dishonesty and betrayal;
- 3) the avoidance of theft and covetousness;
- 4) the avoidance of lust and drunkenness;
- 5) the avoidance of greed and desire.

Whereas the negatively phrased yamas represent vices to be rejected, the positively phrased niyamas represent virtues to be cultivated or values to be unleashed. According to Patanjali, the five niyamas are:

- 1) purity in body, mind and speech;
- 2) contentment with one's possessions;
- 3) endurance and perseverance;
- 4) scriptural study and the quest for wisdom;
- 5) devotion, worship and meditation.

Together, the yamas and the niyamas form two sides of the moral coin. One set proscribes while the other prescribes; one set reins in destructive activity while the other releases goodness.

As with all forms of dharma, these ethical principles are not decreed by an external creator god who imposes them as moral laws and judges according to the degree to which they have been obeyed. Although it is a type of "law," dharma is a natural law that is intrinsic to the universe. Even the Hindu gods are subject to dharma rather than being its source or author. Similarly, humans do not create the rules of moral and socio-religious life. The dharma is discovered rather than invented, discerned rather than devised. So important is this all-pervasive, multilayered reality that many Hindus prefer to call their religion sanatana dharma (the eternal and universal law).

The need to know and live out the dharma is important not simply because it constitutes a vital aspect of moral, social and religious life. The extent to which such obligations are fulfilled has significant long-term consequences beyond death itself. In the reincarnational worldview of Hindu faith, the form in which a deceased person is reborn into this world is directly affected by the extent to which he or she conformed to the dharma during their lifetime. This causal link between actions and their effects is known as karma. Those who heed Krishna's advice to Arjuna and complete their dharmic duties build up good karma and are, thus, likely to be reborn into more auspicious circumstances on earth or at a higher level in the cosmic hierarchy. Those who fail to do so generate bad karma and may find themselves reborn into a lower social class or even a lower form of life. Hindus may not live in fear of divine judgment at the end of their days, but the element of accountability is very real. The moral imperative may not be driven by apprehension about meeting one's maker, but concerns for a better rebirth and, ultimately, liberation from the wheel of reincarnation itself are powerful incentives for Hindus to take their dharmic responsibilities seriously.

Of course, the conviction that moral duty plays an important part in religious life and carries transcendent significance in the process is not limited to Hinduism. The belief that fulfilling one's ethical and religious duties greatly determines one's progress on the wheel of reincarnation is also a salient feature of its daughter religion. Moreover, the same recognition of the fundamental value of life, property, honest communication, sexual propriety and control of desire can be found in Buddhism's famous list of five basic moral principles.



Seven weeks after Prince Siddhartha Gautama achieved complete Enlightenment and became the Buddha for our epoch, he met up with his five former ascetical companions at a deer park at Sarnath. There, he delivered his First Sermon, sharing the profound wisdom he had received under the tree at Bodhgaya. The contents of that initial discourse are known as the Four Noble Truths, which represent the very essence of Buddhist belief.

Briefly, the First Noble Truth notes that human existence is full of suffering (dukha) at every level of our being: physical pain and debilitation; emotional troubles and anxieties; and a chronic existential unease resulting from the pointless cycle of birth, death and rebirth. The Second Noble Truth identifies the cause of all suffering as the misplaced desire for transient realities that can never fully satisfy the human mind or heart. It is this that binds us to the wheel of reincarnation. The Third Noble Truth holds up the hope of ultimate liberation (nirvana) from the apparently endless cycle and the cessation of all pathological cravings that shackle us to it. The Fourth Noble Truth outlines eight strategies that should be undertaken to make progress toward nirvana:

“Now this, monks, is the noble truth of the way leading to the cessation of suffering: It is this Noble Eightfold Path: that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.”

The Buddhist understanding of existence is very similar to that of Hinduism, which also sees the ultimate goal of the human person as liberation from the wheel of reincarnation. The essence of the dharma is the Four Noble Truths – the key that unlocks the dilemma of human existence and leads to ultimate liberation.

Commentators often divide the eight aspects of the last Noble Truth into three subcategories. The first two paths – right view and right intention – are categorized as wisdom (panna) since these involve intellectual acceptance of the Buddha’s teaching and volitional commitment to his way. The last three paths – right effort, right mindfulness and right concentration – are usually regarded as key elements of meditation that lead to awareness (samadhi), which is a necessary means to liberation. The middle three paths – right speech, right action and right livelihood – are classified as virtue (sila) since all three involve moral choices pertaining to relationships with others. Right speech demands that one’s words are not deceitful, abusive or divisive. Right action is a general call to live with uprightness in all aspects of morality. Right livelihood acknowledges that certain occupations may be morally unacceptable and, thus, should be avoided. In other words, three of the eight fundamental ways that the Buddha presents as being crucial to attaining final liberation touch on the ethical dimension of life.

The Buddhist heritage also contains a number of useful lists that sum up the main aspects of sila. The most prominent is known simply as “the five precepts” or Pancasila.

- I refrain from destroying living creatures.
- I refrain from taking that which is not given.
- I refrain from sexual misconduct.
- I refrain from false speech.
- I refrain from intoxicants which lead to carelessness.

The Pancasila is considered to be the basic moral code for all believers, not just monks, and it plays a prominent role in Buddhist practice. The five precepts are phrased in negative terms: “I refrain from” a certain action. Like the Hindu yamas, the Pancasila identifies actions that are to be avoided because they impede progress toward nirvana. These ideas represent a minimum threshold beneath which one should not venture. But Buddhists often point out that each precept also contains a positive value that complements the negative language and urges the believer to strive for a higher ideal. It is not just a matter of conforming to the precepts; it is about using them as a springboard in order to reach greater ethical heights. Thus, the first precept requires the Buddhist to refrain from harming living beings, which is understood to include not only human but also sentient animal life. This makes sense in the Hindu–Buddhist world where individuals may be reincarnated as other life forms, thus blurring the sharper boundaries that normally apply in Western thinking. On the positive side, one finds values such as kindness, compassion and generosity.

The first precept also lies behind the widespread Buddhist practice of vegetarianism, as well as playing a key role in Buddhist ethical debates concerning more controversial issues such as abortion, euthanasia and capital punishment.

The second precept concerns theft in its many forms, including obsession with material goods, which can lead to stealing. The positive virtue implied here is generosity, not only in terms of money but also in terms of time and talent.

The third precept recognizes that sexual desire is one of the most powerful and, potentially, one of the most dangerous drives in the human person. Buddhism acknowledges the existence of a sexual ethic involving both actions and thoughts, and built on integrity, fidelity and concern for the other. Although sexual activity is not considered unskillful or immoral per se, it is generally assumed that final progress toward nirvana eventually requires the adoption of the celibate way of life.

The fourth precept specifies that lying and deceit are unacceptable and that all communication should be not only honest, but also sensitive and constructive. Truth is an indispensable element on the path to ultimate liberation. Finally, the fifth precept focuses on the need for mental clarity which is a critical part of the Buddhist quest for wisdom via study and meditation. Consequently, all forms of alcohol, drugs and other intoxicating substances, which have the potential to cloud the mind and undermine responsibility, are considered unskillful. This can also include shallow and addictive forms of entertainment. This precept, which is targeted against the deleterious effects of alcohol, goes further than its Hindu counterpart. Rather than merely warn against drunkenness, the Buddhist ideal is to avoid alcohol and mind-numbing drugs altogether. It is not simply a matter of excess drinking; it is better not to drink at all.

Violence, dishonesty, theft, greed, lust and intoxication, in their manifold forms, are identified in Hinduism and Buddhism as morally unacceptable. Respect for life, property, truthfulness, sexual propriety and sobriety are recognized in both traditions as the very heart of ethical behavior. In the same vein, a third great Oriental tradition would explicitly adopt the Five Precepts of Buddhism as a central guide for conduct within its own ethical system.

One of the most influential texts in the Daoist tradition is the Daode jing. It is no coincidence that the term de (“virtue”) has its place alongside the absolutely central notion of dao (“way”) in its

title. From the earliest times, Daoism has been keenly aware of the importance of moral thoughts and actions within the religious life. Practices such as meditation and ritual play major roles but these are considered fruitless without a solid ethical foundation. Consequently, Daoism has developed theories on what constitutes virtue and vice, as well as producing a range of practical moral guidelines for its adherents to follow.

De is commonly translated as virtue but this can be misleading given that this word carries with it significant linguistic baggage from different religious and philosophical systems. Perhaps more helpful is its common alternative translation as “inner power.” Indeed, virtue in Daoism is not about following the externally imposed dictates of a Divine Judge as in the Abrahamic tradition. Rather, in the style of Hinduism and Buddhism, it is about becoming aware of and aligning oneself with the natural patterns within all things. Like the Hindu concept of dharma, the Daoist concept of de involves living in harmony with the Dao that is woven into the very fabric of the cosmos. The extent to which individuals achieve such accord renders them ethical beings; the extent to which they ignore or oppose the Dao renders them unethical. Furthermore, like the Hindu dharma, traditional Daoism teaches that there are real physical repercussions when humans fail to live by the Dao, both at the level of the environment and within our own bodies. Natural disasters such as floods, hurricanes, droughts and fires are seen as reflections of disharmony within human society. Similarly, poor health and a shortened lifespan are symptoms that persons have not achieved a high level of harmony with the Dao. Unethical behavior dilutes the capacity to resist illness and exposes one to malevolent forces. Indeed, the sick were traditionally sent to “pure chambers” where they were asked to meditate on their mistakes, make acts of atonement and vow to be more ethical in future.

Given that Daoism sees the key to moral life as alignment with an inner natural power, it is not surprising to discover that, in early Daoism, there is a corresponding suspicion of ethical systems that impose moral rectitude from above or outside. This not only includes commandments from a creator God but also the imposition of social and familial duties upon individuals.

Moreover, virtue should be pursued with a maximum of personal freedom and not to gain reward or to avoid punishment. The practice of de should be in secret, without the need for praise or status.

This fundamental idea of virtue as natural, innate and free rather than artificial, external and restrictive is reflected in two other key notions in Daoism: wuwei and ziran. Wuwei literally means “without deliberate action” but it is a tricky term and can be easily mistranslated. It certainly does not mean “inaction” in the sense of apathy or total non-involvement. It does not mean acting without thinking in the sense of spontaneous, self-centered behavior based on primal desires. And it does not mean “anything goes” in the sense of a laissez-faire attitude to all moral issues. A more accurate translation would be “effortlessness” in the sense of working with, rather than against, nature and, thus, allowing the Dao to take its course. Understandably, the most popular metaphor for wuwei is water, which exhibits characteristics such as receptivity, adaptability, flexibility, lowliness, fluidity and simplicity. The second term, ziran (literally “self such”) is often translated as spontaneity and naturalness. The main metaphor for ziran is an uncarved block of wood, ready to be molded into any shape. This is the pure state of passive potential that our minds should be in if we wish to be virtuous. Only by being like the uncarved wood and flowing water can one be truly in alignment with the Dao, and not succumb to the false values that arise from society and culture.

Paradoxically, despite the clear theoretical concern about external constraint and enforced conformity, there are, in practice, lists of specific virtues that followers are expected to manifest in their

lives as confirmation that they are living in harmony with the Dao. There are many such lists, especially after the first century CE when organized Daoism emerged. However, even the Daode jing contains an example:

I have Three Treasures that I cherish and protect.  
The first is compassion,  
The second is frugality  
And the third is not daring to be first.  
Through compassion, one can be brave,  
Through frugality, one can be expansive,  
Through humility, one can become a vessel-elder.

Thus, the three most precious ethical values nominated above are compassion that leads to courage, simplicity of lifestyle that leads to generosity, and humility that enables one to gather the Dao like water in a vessel.

This combination of an inner, natural, moral order and an external set of specific conduct guidelines with serious repercussions for non-compliance can also be found in the religions of Abraham.

The Jewish biblical book named after the eighth-century BCE prophet Amos contains a startling passage:

“I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt-offerings and grain-offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream.”

It is an impassioned outburst from the God of Israel via his human mouthpiece, vehemently condemning any form of pious ritualism devoid of moral righteousness. While the sacrificial cult was considered a central part of official worship and a key expression of religious faith, what God ultimately wants is, according to Amos, not external religious formalities but ethical integrity in both thought and action. There is no point worshiping in the Temple while exploitation, oppression and perversion of justice prevail outside. It is an instructive passage because it is not unique to Amos. The strident call to justice and ethical behavior is a common theme in the message of most of Israel's prophets. No wonder these inspired spokespersons have often been described as the conscience of Israel since “learn to do good” is their constant refrain. While the prophetic books emphasize the importance of the social dimension, individual morality is stressed in other biblical books such as Proverbs and Psalms. The person who is truly pleasing to God is not only wise but also righteous.

The moral principles of the biblical prophets and the post-biblical rabbis are grounded in the first five books of the Jewish scriptures known collectively as the Torah. Its dramatic stories of the creation, the patriarchs and the escape from Egypt are filled with disturbing cases of disobedience, murder, treachery, deceit and corruption, as well as edifying examples of trust, courage, generosity, hospitality and forgiveness. But it is in the Torah's extensive legal codes that the foundation of Jewish moral teaching is to be found. As with most religions, the duty to be ethical in one's thoughts and actions is an integral part of Jewish religious life and its moral principles are ultimately derived from the 613 commandments that were distilled from the Torah by the rabbinic tradition. This means that

moral duty for a Jew is different from a purely secular system based on human freedom, the voice of conscience or a set of philosophically derived values. While these aspects of moral life are generally accepted by Jewish thinking as valid, belief in a supreme creator God adds a completely new dimension. Right and wrong are defined not only in terms of human relationships but also in terms of the will of the creator who designed the world in the first place. Jewish morality is ultimately about faithful obedience to that divine will. Moreover, the final fate of every individual is determined by the divine judge who holds each individual morally accountable for their actions during life.

On this point, Judaism admits the existence of general moral norms available to all human beings outside the Jewish tradition. According to the Talmud, God gave to Noah seven fundamental laws that were to be the moral basis for future humanity. Thus, long before the Torah was revealed to Moses, the Noahide Laws were already available to all persons of goodwill. The seven laws are prohibitions against false gods, murder, theft, sexual immorality, blasphemy, cruelty to animals and corruption of the justice system.

On one hand, Judaism is different from Hinduism, Buddhism and Daoism, none of which finds the ultimate source of morality in an external God who seeks obedience from his subjects. On the other hand, the divine will in Judaism is not some extraneous law imposed unjustly upon humankind. On the contrary, Judaism sees the divine commandments as reliable guideposts on the way to humankind's true destiny of eternal communion with God beyond death. Thus Judaism agrees with the Hindu, Buddhist and Daoist conviction that leading a moral life is a sure path to wellbeing and definitive fulfillment. The commandments of the Lord may seem restrictive and limiting at first but, like the dharma, they are in the best interests of the human subject in the end. It is as if the external moral law, which comes as a divine edict, finds an echo in the inner nature of the human person who has been designed for communion with his or her maker. There is a further dimension to the Jewish understanding of morality. The moral life is not only about obeying divine laws designed for the benefit of the human person in the first place. It is also about emulating the law-giver and creator-designer. Jewish faith holds that, although infinite and utterly beyond our imagination, nevertheless God is a personal being with traits similar to those found in humans, only perfect. Thus the rabbinic tradition sees morality as an imitation of God, in whose image we are created. The rabbis often searched for a *kelal* or summary statement of the entire Torah. One of the most outstanding examples comes from the first-century BCE teacher Hillel:

A certain heathen came before Shammai and said to him, "Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot." Thereupon he repulsed him with the builder's cubit which was in his hand. When he went before Hillel, he said to him, "What is hateful to you, do not to your neighbour: that is the whole Torah, while the rest is the commentary thereof; go and learn it."

Hillel draws on the Jewish version of the Golden Rule in Leviticus 19:18 which succinctly declares: "Love your neighbor as yourself." But the classical summary of the Jewish moral law is the list said to have been engraved by God himself on two stone tablets and given to Moses on the holy mountain Sinai for all posterity. Although popularly known as the Ten Commandments, the biblical term *aseret ha d'vareem* is better translated as "Ten Words," hence the commonly used Greek term Decalogue.

Considered by many to be the quintessence of the Torah, the Decalogue can be described as a list of broad obligations into which all of the other commandments can be conveniently placed. Consequently, the number ten has come to symbolize completeness and totality in the Jewish tradition. There was a time when the Ten Words were recited as part of official daily prayers, although the rabbis discontinued the practice out of a concern that believers would mistakenly think that there were only ten commandments and, thus, neglect the other 603.

The Ten Words are listed in two places in the Hebrew scriptures: once in Exodus and a slightly longer version in Deuteronomy. In abbreviated form, the traditional Jewish order is:

- 1) I am the Lord your God who brought you out of the land of slavery.
- 2) You shall have no other gods before me; you shall not make for yourselves an idol.
- 3) You shall not misuse the name of the Lord your God.
- 4) Remember the Sabbath day and keep it holy.
- 5) Honor your father and mother.
- 6) You shall not murder.
- 7) You shall not commit adultery.
- 8) You shall not steal.
- 9) You shall not bear false witness against your neighbor.
- 10) You shall not covet.

Such an arrangement allows for a neat division into two groups of five commandments, reflecting the use of two tablets in the biblical story. The first tablet concerns the vertical relationship with God. Thus, the first commandment, which is in indicative rather than imperative form, is interpreted as requiring belief in the existence of God. The second emphasizes the oneness of God and the dangers of any form of idolatry; the third reflects the Jewish concern for the divine name; and the fourth sets aside one holy day of rest each week. The fifth commandment, which concerns respect for parents, may seem more appropriately listed on the second tablet, but Jewish tradition sees the parent-child relationship as a mirror of the relationship between God and humankind.

The second tablet lists the basic moral norms that underpin most human cultures and societies. As with almost all of the Ten Words, the last five are phrased as negative imperatives identifying certain activities as inherently immoral: murder, adultery, theft, lying and covetousness. The list is strikingly reminiscent of the fundamental ethical principles concerning relations between humans outlined in the Hindu yamas and the Buddhist Pancasila. Like the yamas and the Pancasila, the Ten Words are only general moral norms, from which more specific positions on a range of ethical issues are derived, such as abortion, euthanasia, genetic engineering, war, contraception and sexual orientation. These positions and teachings can vary significantly within Judaism, depending on the particular tradition such as Reform, Conservative or Orthodox. Yet, despite diverse positions in particular cases, all agree that the broad principles enunciated in the Ten Words are a key part of the moral argument and cannot be overlooked.

The complementary relationship between the vertical and the horizontal axes, symbolized by the two tablets, is a vital aspect of Jewish moral understanding. In fact, traditional teaching suggests that if there is a conflict between duty toward God and duty toward neighbor, it is the latter that should take precedence. The point is well made in a story from the book of Genesis where Abraham interrupts his prayer to offer hospitality to three strangers. Paradoxically, the strangers turn out to be God in disguise. This is precisely Amos's concern (quoted at the start of this section): worship of God in heaven is futile if not accompanied by justice and peace on earth. The same concern to marry the two

tablets was a key motif in the life of another Jewish prophet who is portrayed by his followers as the new Moses who taught a new law for a new Israel.

“One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, ‘Which commandment is the first of all?’ Jesus answered, ‘The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.’”

The above incident from the gospel of Mark tells of the occasion when Jesus was invited, like many rabbis, to present his *kelal* or summary statement of the Torah. In response, he quotes two of the 613 commandments, treating them as if they were one commandment, but the greatest of them all. The obligation for all Jews to love God first and foremost with all of their being is found in Deuteronomy while the imperative to love one’s neighbor as oneself is taken directly from Leviticus. There is nothing new or unique in either of the individual commandments cited or even the combination. Jesus is basically reiterating the fundamental link between the vertical and horizontal axes of religious life symbolized by the two tablets of the Decalogue. What it does reinforce is the fact that Christian moral teaching is utterly grounded in the Jewish tradition, although the daughter religion sees itself somehow moving beyond what it calls the “Old Testament.”

Christian thinking agrees with the Jewish idea that the world is the work of a benevolent and wise God who has created humans with a specific destiny in mind: namely, eternal communion with God. An essential aspect of the path to that destiny is moral behavior, since it is one of the main criteria against which each individual will be held accountable by the divine judge on the last day. As in other religions, Christianity admits that fundamental moral norms are potentially available to all human beings, irrespective of whether they have religious faith or not. Saint Paul refers to this innate sense of morality in his letter to the Romans:

“When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. They show that what the law requires is written on their hearts, to which their own conscience also bears witness.”

Christian churches disagree over the extent to which this natural sense of right and wrong is distorted by human sinfulness, thus rendering it unreliable. Protestant and Orthodox Christians tend to treat non-religious sources of ethics with a certain suspicion, while the Catholic tradition in general has been more accepting of the validity of secular moral reasoning and traditionally included “natural law” in its treatises on moral theology. Yet all Christians agree that the revealed word of God, recorded in the pages of the scriptures, provides a clearer guide to moral life. The Jewish scriptures, referred to as the Old Testament by Christians, are an essential first step.

Although many ancient Jewish customs and practices – such as circumcision, kosher and sabbath laws – were eventually abandoned by the early Church, the moral core of the biblical tradition was retained. When asked what is needed to achieve eternal life, Jesus refers to the Decalogue, 35 which has subsequently become the most widely used framework for Christian moral teaching throughout the ages. In his famous Sermon on the Mount, Jesus confirms the perennial validity of the Decalogue: “Do not think that I have come to abolish the law and the prophets; I have come not to abolish but to fulfill.” But he then proceeds to push its application well beyond the letter of the law:

“You have heard that it was said to those of ancient times, ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’ But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, ‘You fool,’ you will be liable to the hell of fire... You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart... You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also... You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you.”

This corresponds to the call for moral excellence found in most religious traditions. Just as Hindus, Buddhists, Daoists and Jews are encouraged to transcend the minimum standards of the yamas, the Pancasila and the Decalogue, so too Christians are invited to embrace virtue enthusiastically rather than to avoid vice perfunctorily.

Important as the Ten Commandments are as a practical list of moral norms, there is a strong element in Christian thinking that these guidelines are insufficient in themselves. Stemming from the writings of Saint Paul, the Law of Moses, which is summarized in the Decalogue, is seen as good and holy but somehow imperfect. It supplies the essential information necessary for the moral life but lacks the motivating force needed to carry it out. In Paul’s thinking, what is needed is a “new law,” which not only provides the content but also the psychological drive to be virtuous. Part of that drive comes through faith in Jesus as the Savior of humankind. Thus, Jesus plays a central role in Christian morality. Like Siddhartha Gautama, Jesus’s example provides an invaluable guidepost and a powerful source of inspiration for the faithful. Like the Buddha, the Christ is considered to be sinless and, thus, the perfect model for all to emulate.

However, Paul also argued that another force was needed to make Christians think and act in a righteous way: love. Of course, “love” can have many levels of meaning including romance, family relationships and friendship. But the New Testament uses the unusual Greek term *agape* to refer to a higher love than any of these. Agape is God’s love for humankind, made manifest in the life of his incarnate Son. This divine love constitutes the heart of an eleventh commandment which Jesus bequeaths to his followers: “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.” The Jewish idea that morality is an imitation of the transcendent God of love and mercy evolves into the Christian idea of imitating that same God in human form. According to Paul, the discovery of that infinite love is the power and inspiration needed to awaken the human heart to love God and neighbor in return. Even the Golden Rule, explicitly endorsed by Jesus (“In everything do to others as you would have them do to you; for this is the law and the prophets”) is given a new interpretation. Now acts of kindness to others are also seen as acts toward the God-man himself: “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.”

These are the general principles on which most forms of Christian moral teaching are based. Their application in specific ethical issues can vary considerably from church to church and within churches. For example, official Catholic morality is extensively shaped by the tradition of papal teaching, while Orthodox churches place great emphasis on Church Fathers, and Protestant communities stress a close reading of the biblical text. However, for most branches of Christianity, the moral life is grounded in the divinely revealed commandments of the Old Testament, viewed in a new perspective in the context of the life and teaching of Jesus. A similar process can also be observed in



Islam where the legacy of the Decalogue is absorbed and reinterpreted through the prism of the Qur'anic text and the example of the Prophet.

There is a much quoted tradition in Islam that relates how Muhammad, upon returning from a battle, declared: "We now go from the lesser jihad to the greater jihad." The term jihad, commonly understood as "holy war," has become one of the most recognizable and notorious religious words today. Indeed, in the mainstream hadith tradition, jihad usually means a military encounter fought on behalf of the faith. However, the Arabic word literally means "struggle" and, apart from the possibility of a justified armed struggle (the lesser jihad), the saying indicates that there is a more important struggle that takes place within the soul of every individual (the greater jihad). Whereas the former is external, physical and occasional, the latter is internal, spiritual and constant. Some commentators further differentiate its various forms. The jihad of the soul refers to the fight against evil in the mind; the jihad of the pen is the struggle to gain greater knowledge of Islam through study; and the jihad of the hand is carried out via ethical behavior; the jihad of the tongue is waged by the spoken word, such as preaching. Whatever the differentiations, the idea is clear: the greater jihad is the everyday moral struggle against temptation that is an essential part of being a Muslim. As with other religions, Islam acknowledges the importance of the moral life and considers it inseparable from the life of faith. A Muslim's whole existence is permeated by ethical demands.

As with other major religions, Islam is aware of the Golden Rule. According to the hadith: "None of you truly believes until he loves for his brother what he loves for himself." Moreover, like the Jewish Noahide Laws and the Christian natural law, Islam admits that a universal knowledge of the moral law is discernible by natural intelligence and forms a basis for the final judgment. One Qur'anic text hints at this innate sense of right and wrong:

"I swear by the Sun and its brilliance ... And the soul and Him who made it perfect, Then He inspired it to understand what is right and wrong for it; He will indeed be successful who purifies it, And he will indeed fail who corrupts it."

However, Muslims share the conviction with the other Abrahamic religions that natural knowledge of good and evil is unreliable and that only by special enlightenment or revelation can the human mind clearly and fully obtain truth including moral truth. Like its Jewish and Christian cousins, Islam holds that God has revealed his eternal will via a special line of prophets, thus rendering the content of the moral law more detailed and reliable. Moral duty is not just about establishing a society of justice and peace on earth. It is also about fulfilling the divine plan that destines humans for eternal communion with God. The word Islam literally means "submission," not in the sense of capitulation to an oppressive force but in the sense of trusting obedience to the creator who knows what is best for us.

Given that morality stems from the overarching divine plan for the world and its human inhabitants, the primary source of moral teaching for Muslims is the sacred book in which that divine plan for subsequent generations is stored. The Qur'an is the definitive measure of good and evil as stated in the opening of its twenty-fifth chapter, aptly named Al-Furqan ("Criterion"): "Blessed is He, Who sent down the Furqan upon His servant that he may be a warner to the nations." As in Christianity, the Qur'an builds on truths already revealed through Muhammad's predecessors, the prophets of Israel. Thus, Islam approves of the moral teachings of the Jewish scriptures, including the Decalogue, although Muslims believe that the original texts have been corrupted over time. Consequently, the Decalogue does not appear as such in the Qur'an although one can find verses that support the main ideas of the Ten Words: the ban on idolatry (47:19) and swearing (2:224); the need to keep the holy day

(62:9); respect for parents (17:23); and the prohibition of murder (5:32), adultery (17:32), theft (5:38–9), deceit (2:283) and covetousness (20:131).

One particular passage from the seventeenth chapter (The Children of Israel) is frequently described as the Islamic equivalent of the Decalogue. As with the Jewish text, the list of moral precepts can be divided in different ways. One possible combination is the following list of 10 basic principles:

- 1) Do not worship another god but God.
- 2) Be kind to your parents and care for them.
- 3) Give to your relatives what is their due.
- 4) Do not be miserly or extravagant with your possessions.
- 5) Do not abandon your children out of fear of poverty.
- 6) Do not fornicate.
- 7) Do not kill anyone whom God has forbidden except for a just cause.
- 8) Do not steal from orphans but deal with others honestly and justly.
- 9) Do not follow what you do not know.
- 10) Do not act with arrogance.

Although the precepts do not coincide exactly with the Decalogue, there is considerable overlap, including the emphasis on monotheism, respect for parents and family, as well as the forbidding of unjustified killing, sexual impropriety, theft, injustice and an unhealthy preoccupation with material possessions.

The second main source of Islamic moral teaching is the Prophet himself. While the contents of the Qur'an are understood to be the literal words of God, Muhammad's own sayings and the example of his life complement the revealed truths found in the sacred text. It is as if Muhammad was a living commentary on the Qur'an, applying its ideals to his own words and deeds. As with Buddha Gautama and Jesus, Muhammad is held up as a model to be followed: "Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much." Moreover, like Buddha Gautama and Jesus, Muhammad is considered to be morally impeccable and, thus, the most excellent of models. Hence, a profound knowledge and appreciation of the founder provides incalculable moral guidance and motivation to hundreds of millions of Muslims today. In contrast to Jesus, there is a considerable volume of biographical information about Muhammad, at least from the last two decades of his life, which has been passed down to posterity. This information, known as the hadith, contains the words and deeds of the Prophet that have been validated by reliable witnesses and organized into official collections. Not only do believers have the wisdom and insight of the Qur'anic messages, but also the practical example of the Prophet's own sayings and actions.

Despite many relevant references in the Qur'an and the hadith, Islamic moral teaching is most explicitly enunciated in shari'a – the Islamic law. Shari'a lies at the very heart of Islamic practice including morality. For the Muslim believer, everyday ethical behavior is an integral part of one's religious life that is defined and shaped by the religious law. The eternal law of God is rendered accessible through the shari'a which encompasses the social and the individual, the civil and the criminal, the ritual and the ethical. Morality and legality coincide, and what is right and wrong is defined for the Muslim by the divine law. As the term shari'a suggests, this is the truest "path" to humanity's eternal destiny.

In a manner reminiscent of the twofold division of the Jewish Decalogue, shari'a is traditionally divided into two main sections: al-ibadat (our relationship with God), which deals with religious practices such as daily prayer, the sacred tax, fasting and pilgrimage; and al-mu'amalat (our relationships with others), which includes marriage and inheritance, business, crime and punishment and so forth. Both the vertical and horizontal axes of existence are an equally vital part of lived religious praxis. Within this twofold structure, all actions are placed into one of five fundamental categories: compulsory (fard); recommended (mandub); neutral (mubah); disapproved but permissible (makruh); and forbidden (haram).

The development of shari'a since the time of Muhammad is as complex a subject as Christian canon law or Jewish Talmudic history and well beyond the scope of this work. However, it should be noted that while most Muslims are in broad agreement on matters of religious practice and morals, Shi'ite and Sunni Muslims have their own legal systems. Even within the Sunni world, there are at least four classical schools of jurisprudence (madhabs) named after prominent scholars who lived and wrote during the eighth and ninth centuries CE: the Hanafi, Shafi'i, Maliki and Hanbali schools. Despite the plurality of schools, Sunnis accept all four as legitimate and often point out that the variations between them are usually minor. What the evolution of the four schools does indicate is that, while the Qur'an and the hadith represent fixed sources that do not change with time, Islamic legal reasoning also admits factors that allow for a degree of ongoing interpretation and application. The plurality of legal schools also reflects the fact that Islam, like other major religions, has no single central authority that speaks for all Muslims on matters of ethics, which makes it misleading to speak of "the" Islamic position on a particular issue. Nevertheless, the Qur'an, the hadith and shari'a constitute a solid threefold foundation on which Islamic moral teaching is based. The revealed word of God, the shining example of the Prophet and the detailed applications of the law provide the guidance and the orientation necessary for fulfilling one's moral duty.

The sense of moral duty, which is such a fundamental aspect of being human, constitutes an important practical dimension of all six major religions. Each in its own way incorporates the "ought" of conscience into the broader framework of a religious worldview and, thus, adds a special layer of significance to the basic duty of doing good and avoiding evil. Although not all decisions and actions are moral, those that are have their place firmly within the world of belief. Seen through the eyes of faith, the moral life is an integral part of religious life and moral obligations are often interwoven with other forms of religious obligation. For example, in Hinduism, the varna ashrama dharma embraces a complex range of social, cultural and ritual rules that vary according to personal circumstances. Yet, along with the more general sadharana dharma, these are still part of the all-encompassing cosmic law that must be fulfilled. Similarly, the 613 commandments of the Jewish Torah are a mixture of moral and ritual-cultic prescriptions, all of which are considered sacred and all of which must be obeyed with diligence and commitment.

Once moral duty is placed within a religious context and given a religious interpretation, certain implications arise. The most obvious is the connection between moral behavior in this life and one's ultimate fate beyond death. This link and the powerful motivation it generates are features of all six religions. Doing the right thing now has serious consequences in the long term. Thus, in Hinduism, following the dharma and storing up good karma by way of ethical actions is one of the three traditional ways of obtaining ultimate liberation from the cycle of reincarnation. Similarly, three of the eight elements of the Buddha's Noble Eightfold Path that leads to nirvana highlight the need for ethical behavior. Virtue, as well as wisdom and meditation, is the key to final release. Daoism places more emphasis on the link between morality and the length of one's life rather than what follows death, but

this still works as a powerful motivating mechanism. Although the Abrahamic religions in general do not embrace the Hindu–Buddhist notion of reincarnational existence, nevertheless moral actions in this present life have eschatological repercussions. Jews, Christians and Muslims all believe that individuals will be held accountable for their actions before the judgment seat of the creator and that moral character will be one of the most important criteria.

The connection between moral behavior and one's final destiny highlights an important difference between the oriental and the Abrahamic religions. In the latter, the ultimate source of moral right and wrong is the transcendent, personal creator God. Thus, moral duty takes the form of compliance with an eternal divine law that defines good and evil. Although there are other reasons for acting morally, not the least of which is respect for other beings, the Abrahamic religions profess that morality is also about trusting obedience. These religions claim that the divine law in question is not some oppressive, alien system of constraint imposed unfairly upon humankind. Rather, it is a guide offered by the one who designed humans with a particular end in mind: namely, eternal communion with God. In contrast, Hindu, Buddhist and Daoist worldviews see moral duty arising out of the cosmic order itself. The Hindu dharma is an eternal law but not the decree of a creator God. Rather, it is an intrinsic part of the universe itself that needs to be understood and followed for one's own benefit. Similarly, in Daoism, virtue (de) is inner power arising from alignment with the mysterious, impersonal Dao that abides in all things. Even the many gods of the Hindu and Daoist pantheons are subject to the dharma and the Dao respectively, although there are moments in the Bhagavad Gita when Krishna is presented as the loving source of the dharma in a similar way as God is the loving source of the moral law in the Abrahamic faiths.

Despite such differences, there is a considerable degree of agreement when it comes to the fundamental moral norms that underpin social and individual life. Each religion has its own list of core principles, whose contents are remarkably similar in essence. Admittedly there are differences of emphasis, such as the Buddhist concern to protect all forms of life (not just human) in contrast to the Jewish and Islamic understanding that not every form of killing is necessarily immoral. But the Hindu yamas, the Buddhist-Daoist Pancasila, the Jewish and Christian versions of the Decalogue and the seventeenth chapter of the Qur'an all identify murder, theft, sexual impropriety, dishonesty and greed as the most serious categories of immoral thought and action. Even the Golden Rule – treat others as you would have them treat you – can be identified within all six traditions.

“One should not behave towards others in a way which is disagreeable to oneself. This is the essence of morality. All other activities are due to selfish desire.” (Mahabharata)

“Comparing oneself to others in such terms as ‘Just as I am so are they, just as they are so am I,’ he should neither kill nor cause others to kill.” (Sutta Pitaka)

“Regard your neighbor's gain as your own gain and your neighbor's loss as your own loss.” (Taishang ganying pian)

“What is hateful to you, do not to your neighbor: that is the whole Torah, while the rest is commentary; go and learn it.” (Talmud)

“In everything, do to others as you would have them do to you; for this is the law and the prophets.” (Gospel of Matthew)

“None of you truly believes until he loves for his brother what he loves for himself.” (Hadith)

Of course, these are broad principles and differences arise very quickly when one moves into more detailed ethical issues, not only between religions but also between the various subdivisions within them.

Finally, all traditions agree that such lists are only an indication of a minimum threshold of appropriate behavior. Ideally, the believer should seek to cultivate the positive values that constitute the reverse of the moral coin for each prohibition. One should maximize virtue rather than merely avoid vice. An important part of that quest is the example of religious figures from the past, especially the founder. In this respect, Buddha Gautama, Jesus and Muhammad all play a very important role in the moral life of Buddhists, Christians and Muslims. In each case, the founder is considered a sinless paragon of virtue to be emulated. Not only their teaching but the practical example of their lives provides inspiration and motivation for believers in the struggle to be good. But the practice of religion is not only a question of moral uprightness. Beyond ethical duty there lies a fascinating array of symbolic actions, customs, times and places that help to define religious identity, express religious faith and give transcendent meaning to the human journey from birth to death.<sup>[23]</sup>

Prisca theologia ("ancient theology") is the doctrine that asserts that a single, true theology exists, which threads through all religions, and which was anciently given by God to man.

The term *prisca theologia* appears to have been first used by Marsilio Ficino in the 15th century. Ficino and Giovanni Pico della Mirandola endeavored to reform the teachings of the Catholic Church by means of the writings of the *prisca theologia*, which they believed was reflected in Neoplatonism, Hermeticism, and the Chaldean Oracles, among other sources.<sup>[24]</sup>

The perennial philosophy (Latin: *philosophia perennis*), also referred to as perennialism and perennial wisdom, is a perspective in philosophy and spirituality that views all of the world's religious traditions as sharing a single, metaphysical truth or origin from which all esoteric and exoteric knowledge, and doctrine, has grown.

Perennialism has its roots in the Renaissance interest in neo-Platonism and its idea of the One, from which all existence emanates. Marsilio Ficino (1433–1499) sought to integrate Hermeticism with Greek and Jewish-Christian thought, discerning a *prisca theologia* which could be found in all ages. Giovanni Pico della Mirandola (1463–94) suggested that truth could be found in many, rather than just two, traditions. He proposed a harmony between the thought of Plato and Aristotle, and saw aspects of the *prisca theologia* in Averroes (Ibn Rushd), the Quran, the Kabbalah and other sources.

A more popular interpretation argues for universalism, the idea that all religions, underneath seeming differences, point to the same Truth. In the early 19th century the Transcendentalists propagated the idea of a metaphysical Truth and universalism, which inspired the Unitarians, who proselytized among Indian elites. Towards the end of the 19th century, the Theosophical Society further popularized universalism, not only in the western world, but also in western colonies. In the 20th century, universalism was further popularized through the Advaita Vedanta inspired Traditionalist School, which argued for a metaphysical, single origin of the orthodox religions, and by Aldous Huxley and his book *The Perennial Philosophy*, which was inspired by neo-Vedanta and the Traditionalist School.<sup>[25]</sup>

Universalism is the philosophical and theological concept that some ideas have universal application or applicability. A belief in one fundamental truth is another important tenet in

universalism. The living truth is seen as more far-reaching than the national, cultural, or religious boundaries or interpretations of that one truth. As the Rig Veda states, "Truth is one; sages call it by various names." A community that calls itself *universalist* may emphasize the universal principles of most religions, and accept others in an inclusive manner.

In the modern context, Universalism can also mean the pursuit of unification of all human beings across geographic and other boundaries, or the application of universal or universalist constructs, such as human rights or international law. Universalism has had an influence on modern day Hinduism, in turn influencing modern Western spirituality.<sup>[26]</sup>

These ideas might seem apocalyptic, resembling the end of the world or catastrophic to some people. Personally, I consider there is big confusion in the interpretation of the Christian Bible in respect to the book of Revelations.

Apocalypticism is the religious belief that there will be an apocalypse, a term which originally referred to a revelation, but now it usually refers to the belief that the end of the world is imminent, even within one's own lifetime. This belief is usually accompanied by the idea that civilization will soon come to a tumultuous end due to some sort of catastrophic global event. The religious versions of these views and movements often focus on cryptic revelations about a sudden, dramatic, and cataclysmic intervention of God in history; the judgment of humanity; the salvation of the faithful elect; and the eventual rule of the elect with God in a renewed heaven and earth. Arising initially in Zoroastrianism, apocalypticism was developed more fully in Judaic, Christian, and Islamic eschatological speculation.

Apocalypticism is often conjoined with the belief that esoteric knowledge will likely be revealed in a major confrontation between good and evil forces, destined to change the course of history. Apocalypses can be viewed as good, evil, ambiguous or neutral, depending on the particular religion or belief system promoting them. However, it is not exclusively a religious idea and there are end times or transitional scenarios based in modern science and technology.

Eschatology is a part of theology concerned with the final events of history, or the ultimate destiny of humanity. This concept is commonly referred to as the "end of the world" or "end times". The word arises from the Greek *ἔσχατος* *eschatos* meaning "last" and *-logy* meaning "the study of", and first appeared in English around 1844. The Oxford English Dictionary defines eschatology as "the part of theology concerned with death, judgment, and the final destiny of the soul and of humankind".

In modern eschatology and apocalypticism both religious and secular scenarios may involve the violent disruption or destruction of the world; whereas Christian and Jewish eschatologies view the end times as the consummation or perfection of God's creation of the world, albeit with violent overtures, such as the Great Tribulation.

In the Bahá'í system of belief, creation does not begin and does not end and is not cyclical. Instead, the eschatology of other religions is viewed as symbolic and human time is marked by a series of progressive revelations in which successive messengers or prophets come from God. The coming of each of these messengers is seen as the day of judgment to the adherents of the previous religion, who may choose to accept the new messenger and enter the "heaven" of belief, or denounce the new messenger and enter the "hell" of denial. In this view, the terms "heaven" and "hell" are seen as symbolic and refer to a person's spiritual progression and their nearness to or distance from God. In

Bahá'í belief, the coming of Bahá'u'lláh, the founder of the Bahá'í Faith, signals the fulfilment of previous eschatological expectations of Islam, Christianity and other major religions.

Buddha described his teachings as disappearing five thousand years from when he died, corresponding approximately to the year 4600 CE. He also said that at this time knowledge of dharma will also be lost. The last of his relics will be gathered in Bodh Gaya and cremated. There will be a new era in which the next Buddha Maitreya will appear, but it will be preceded by the degeneration of human society. This will be a period of greed, lust, poverty, ill will, violence, murder, impiety, physical weakness, sexual depravity and societal collapse, and even the Buddha himself will be forgotten. This will be followed by a new golden age.

Beginning with Johannes Weiss and Albert Schweitzer, most scholars have believed that Jesus' apocalyptic teachings were the central message Jesus intended to impart. The major locus for Jesus' apocalyptic sayings in the Gospels is the Olivet Discourse in Mark 13 where "Jesus speaks as if Peter, James, and John will personally experience the parousia." In the Gospel of Matthew, the major locus for Jesus' apocalyptic sayings is in Matthew 24:36-51. The oft-cited statement in the Pauline epistles where Paul states he expects to be alive when the end comes is in 1 Thess. 4:13-18 (although this interpretation is not undisputed), although other passages in the Pauline epistles are also seen as describing the nearness of the parousia whether or not Paul himself will live to see it.

While the notion of an apocalyptic Jesus remains the view of most experts, it has not gone unchallenged. The Jesus Seminar has rejected the historicity of Jesus' apocalyptic expectations, arguing that the evidence for it in the Gospels is largely tied to Jesus' Son of Man sayings which they do not consider historical. They further attribute the apocalyptic expectations of the early church as emerging from their belief in the resurrection of Jesus, where resurrection was tied to eschatological expectations in Jewish theology. Also appealed to were, as was argued, earlier traditions in the Q Source and Gospel of Thomas which some thought showed that the apocalyptic eschatology was not present in earlier layers of the Jesus tradition. The approach by the Jesus Seminar is not short of many critics. Another well-known but different perspective has been that of R.T. France and N.T. Wright, who argue that the apocalyptic sayings in the Gospels are historical but largely amount to Jewish idiom using language of cosmic destruction to describe political upheavals, namely concerning itself with the destruction of Jerusalem and the Temple around 70.

Various Christian eschatological systems have developed, providing different frameworks for understanding the timing and nature of apocalyptic predictions. Some like dispensational premillennialism tend more toward an apocalyptic vision, while others like postmillennialism and amillennialism, while teaching that the end of the world could come at any moment, tend to focus on the present life and contend that one should not attempt to predict when the end should come, though there have been exceptions such as postmillennialist Jonathan Edwards, who estimated that the end times would occur around the year 2000.

The current consensus among historians is that there was no widespread apocalypticism in the year 1000. The myth of the fear of the year 1000 first appeared during the Renaissance. There are a few recorded instances of apocalypticism leading up to the year 1000. However they mostly rely on one source, Rodulfus Glaber. Specifically in Western Europe, during the year 1000, Christian philosophers held many debates on when Jesus was actually born and the debates continue to today. This caused confusion between the common people on whether or not the apocalypse would occur at a certain time. Because both literate and illiterate people commonly accepted this idea of the apocalypse, they could only accept what they heard from religious leaders on when the disastrous event would occur. Religious

leader, Abbo II of Metz believed that Jesus was born 21 years after year 1 which was commonly accepted by close circles of his followers. Abbot Heriger of Lobbes, argued that the birth of Jesus occurred not during the year 1 but rather during the 42nd year of the common era. Eventually many scholars came to accept that the apocalypse would occur sometime between 979-1042. Under the influence of the Sibylline Oracles and figures such as Otto III and Abbot Adso of Montier-en-Der many felt that the apocalypse would soon occur.

Some historians, such as Richard Landes, express doubt that there was any kind of apocalyptic consideration approaching the year 1000. Similarly, Alessandro Barbero claims out that the fear of the 1000 is a myth and there was no widespread apocalyptic sentiment. As evidence, he cites that on 31 December 999 Pope Sylvester II granted certain privileges and guarantees to the Abbey of Fulda, without any indication that neither the pope nor the abbot believed that the world was soon to end. Similarly, Barbero points out a document from 3 October 999 in which Otto III grants future concessions to Farfa Abbey. Another document in 999 shows to brothers taking a 29-year loan on lands of the abbey of San Marciano in Tortona, suggesting that even common people did not believe the world was ending.

The Fifth Monarchists or Fifth Monarchy Men were an extreme Puritan sect active from 1649 to 1660 during the Interregnum, following the English Civil Wars of the 17th century. They took their name from a prophecy in the Book of Daniel that four ancient monarchies (Babylonian, Persian, Macedonian, and Roman) would precede the kingdom of Christ. They also referred to the year 1666 and its relationship to the biblical Number of the Beast indicating the end of earthly rule by carnal human beings. They were one of a number of nonconformist dissenting groups that emerged around this time.

In late February and early March 2003, a large amount of media attention circulated around the globe regarding largely unknown and unpublished documents, evidently written by Isaac Newton, indicating that he believed the world would end no earlier than 2060. The story garnered vast amounts of public interest and found its way onto the front page of several widely distributed newspapers, including the UK's The Daily Telegraph, Canada's National Post, Israel's Maariv and Yediot Aharonot, and was also featured in an article in the scientific journal Canadian Journal of History.

The two documents detailing this prediction are currently housed within the Jewish National and University Library in Jerusalem. Both were believed to be written toward the end of Newton's life, circa 1705, a time frame most notably established by the use of the full title of Sir Isaac Newton within portions of the documents.

These documents do not appear to have been written with the intention of publication and Newton expressed a strong personal dislike for individuals who provided specific dates for the Apocalypse purely for sensational value. Furthermore, he at no time provides a specific date for the end of the world in either of these documents.

The first document, part of the Yahuda collection, is a small letter slip, on the back of which is written haphazardly in Newton's hand:

Prop. 1. The 2300 prophetick days did not commence before the rise of the little horn of the He Goat.



2. Those day [sic] did not commence a[f]ter the destruction of Jerusalem & ye Temple by the Romans A.[D.] 70.

3. The time times & half a time did not commence before the year 800 in wich the Popes supremacy commenced.

4. They did not commence after the re[ig]ne of Gregory the 7th. 1084.

5. The 1290 days did not commence b[e]fore the year 842.

6. They did not commence after the reigne of Pope Greg. 7th. 1084.

7. The diffence [sic] between the 1290 & 1335 days are a parts of the seven weeks.

Therefore the 2300 years do not end before ye year 2132 nor after 2370. The time times & half time do n[o]t end before 2060 nor after [2344]. The 1290 days do not begin [this should read: end] before 2090 nor after 1374 [sic; Newton probably means 2374].

The second reference to the 2060 prediction can be found in a folio, in which Newton writes:

So then the time times & half a time are 42 months or 1260 days or three years & an half, recconing twelve months to a yeare & 30 days to a month as was done in the Calendar of the primitive year. And the days of short lived Beasts being put for the years of lived [sic for "long lived"] kingdoms, the period of 1260 days, if dated from the complete conquest of the three kings A.C. 800, will end A.C. 2060. It may end later, but I see no reason for its ending sooner. This I mention not to assert when the time of the end shall be, but to put a stop to the rash conjectures of fancifull men who are frequently predicting the time of the end, & by doing so bring the sacred prophesies into discredit as often as their predictions fail. Christ comes as a thief in the night, & it is not for us to know the times & seasons wich God hath put into his own breast.

Newton may not have been referring to the post 2060 event as a destructive act resulting in the annihilation of the globe and its inhabitants, but rather one in which he believed the world, as he saw it, was to be replaced with a new one based upon a transition to an era of divinely inspired peace. In Christian and Islamic theology this concept is often referred to as The Second Coming of Jesus Christ and the establishment of The Kingdom of God on Earth. In a separate manuscript, [49] Isaac Newton paraphrases Revelation 21 and 22 and relates the post 2060 events by writing:

A new heaven & new earth. New Jerusalem comes down from heaven prepared as a Bride adorned for her husband. The marriage supper. God dwells with men wipes away all tears from their eyes, gives them of ye fountain of living water & creates all thin things new saying, It is done. The glory & felicity of the New Jerusalem is represented by a building of Gold & Gemms enlightened by the glory of God & ye Lamb & watered by ye river of Paradise on ye banks of which grows the tree of life. Into this city the kings of the earth do bring their glory & that of the nations & the saints reign for ever & ever.

The Great Disappointment in the Millerite movement was the reaction that followed Baptist preacher William Miller's proclamations that Jesus Christ would return to the Earth by 1844, what he called the Advent. His study of the Daniel 8 prophecy during the Second Great Awakening led him to

the conclusion that Daniel's "cleansing of the sanctuary" was cleansing of the world from sin when Christ would come, and he and many others prepared, but October 22, 1844, came and they were disappointed.

These events paved the way for the Adventists who formed the Seventh-day Adventist Church. They contended that what had happened on October 22 was not Jesus' return, as Miller had thought, but the start of Jesus' final work of atonement, the cleansing in the heavenly sanctuary, leading up to the Second Coming.

Like many 19th-century American Protestant churches, the Mormon tradition teaches that adherents are living shortly before the Second Coming of Christ. The term "latter days" is used in the official names of several Mormon churches, including The Church of Jesus Christ of Latter-day Saints. LDS president Wilford Woodruff preached multiple times that many then-living adherents "would not taste death" before witnessing the return of Christ. According to LDS Church teachings, the true gospel will be taught in all parts of the world prior to the Second Coming. Church members believe that there will be increasingly severe wars, earthquakes, hurricanes, and other man-made and natural disasters prior to the Second Coming.

The eschatology of Jehovah's Witnesses is central to their religious beliefs. They believe that Jesus Christ has been ruling in heaven as king since 1914 (a date they believe was prophesied in Scripture), and that after that time a period of cleansing occurred, resulting in God's selection of the Bible Students associated with Charles Taze Russell to be his people in 1919. They also believe the destruction of those who reject their message and thus willfully refuse to obey God will shortly take place at Armageddon, ensuring that the beginning of the new earthly society will be composed of willing subjects of that kingdom.

The group's doctrines surrounding 1914 are the legacy of a series of emphatic claims regarding the years 1799, 1874, 1878, 1914, 1918 and 1925 made in the Watch Tower Society's publications between 1879 and 1924. Claims about the significance of those years, including the presence of Jesus Christ, the beginning of the "last days", the destruction of worldly governments and the earthly resurrection of Jewish patriarchs, were successively abandoned. In 1922 the society's principal journal, Watch Tower, described its chronology as "no stronger than its weakest link", but also claimed the chronological relationships to be "of divine origin and divinely corroborated...in a class by itself, absolutely and unqualifiedly correct" and "indisputable facts", while repudiation of Russell's teachings was described as "equivalent to a repudiation of the Lord".

The Watch Tower Society has stated that its early leaders promoted "incomplete, even inaccurate concepts". The Governing Body of Jehovah's Witnesses says that, unlike Old Testament prophets, its interpretations of the Bible are not inspired or infallible. Witness publications say that Bible prophecies can be fully understood only after their fulfillment, citing examples of biblical figures who did not understand the meaning of prophecies they received. Watch Tower publications often cite Proverbs 4:18, "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established" (NWT) to support their view that there would be an increase in knowledge during "the time of the end", as mentioned in Daniel 12:4. Jehovah's Witnesses state that this increase in knowledge needs adjustments. Watch Tower publications also say that unfulfilled expectations are partly due to eagerness for God's Kingdom and that they do not call their core beliefs into question.

Realized eschatology is a Christian eschatological theory popularized by J.A.T. Robinson, Joachim Jeremias, Ethelbert Stauffer (1902- 1979), and C. H. Dodd (1884–1973) that holds that the eschatological passages in the New Testament do not refer to the future, but instead refer to the ministry of Jesus and his lasting legacy. Eschatology is therefore not the end of the world but its rebirth instituted by Jesus and continued by his disciples, a historical (rather than transhistorical) phenomenon. Those holding this view generally dismiss end times theories, believing them to be irrelevant; they hold that what Jesus said and did, and told his disciples to do likewise, are of greater significance than any messianic expectations.<sup>[27]</sup>

Preterism, a Christian eschatological view, interprets some (partial preterism) or all (full preterism) prophecies of the Bible as events which have already happened. This school of thought interprets the Book of Daniel as referring to events that happened from the 7th century BC until the first century AD, while seeing the prophecies of the Book of Revelation as events that happened in the first century AD. Preterism holds that Ancient Israel finds its continuation or fulfillment in the Christian church at the destruction of Jerusalem in AD 70.<sup>[28]</sup>

Quantum science suggests the existence of many possible futures for each moment of our lives. Each future lies in a state of rest until it is awakened by choices made in the present.

A two-thousand-year-old scroll written by the prophet Isaiah describes precisely such possibilities in a language that we are just beginning to understand. In addition to sharing his visions of our time, Isaiah described the science of how we choose which future we experience.

In addition to describing scenes of tragedy and despair, ancient prophets foresaw equally viable futures of peace, cooperation, and great healing for the peoples of the earth. In rare manuscripts over two millennia old, they left the secrets of a lost science that allows us to transcend catastrophic prophecies and predictions and the great challenges of life with grace. At first glance, the science encoded within these rare documents may sound more like fiction, or at least the subject of a futuristic film. Viewed through the eyes of twentieth-century physics, however, the principles contained within these ancient texts shed new light, and new possibilities, upon our role of directing the outcome of our moment in history. Tattered fragments of these texts describe a lost science with the power to bring a lasting end to all war, disease, and suffering; initiate an unprecedented era of peace and cooperation between governments and nations; render destructive patterns of weather harmless; bring lasting healing to our bodies; and redefine ancient prophecies of devastation and catastrophic loss of life. Recent developments in quantum physics support precisely such principles, bringing new credibility to the role of mass prayer and ancient prophecy.

Coupled with large-scale research carried out in Western cities, our journey adds new credibility to these ancient reminders of our power to end the suffering of countless numbers of people, avert a third world war, and feed every child, woman, and man living today, as well as those of future generations. It is only after climbing to the monasteries, locating the libraries, and witnessing ancient practices carried into modern times that I can confidently share the subtleties of such traditions.

As modern science continues to validate a relationship between our outer and inner worlds, it becomes more and more likely that a forgotten bridge links the world of our prayers with that of our experience. Perhaps this link represents the best of all that science, religion, and the mystics have to offer, taken to new levels that may have never seemed possible before. The beauty of such an inner technology is that it is based upon human qualities we already possess. In the comfort of our own homes, with no outward expression of science or philosophy, we are simply invited to remember. In

doing so we empower our families, communities, and those whom we hold dear with a lifegiving message of hope from beyond the veils of time. From prophets who saw us in their dreams, we are reminded that in honoring all life we accomplish nothing less than the survival of our species and the future of the only home we know.

Could there be a lost science that allows us to transcend the themes of war, destruction, and suffering long predicted for our time in history? Is it possible that somewhere in the mists of our ancient memory an event occurred that has left a gap in our understanding of how we relate to our world and one another? If so, could the filling of that gap avert the greatest tragedies ever to face humankind? Twenty-five-hundred-year-old texts, as well as modern science, suggest that the answer to these and similar questions is a resounding “Yes!” Additionally, in the languages of their times, those who have come before us remind us of two empowering technologies with direct relevance to our lives today. The first is the science of prophecy, which allows us to witness the future consequences of choices that we make in the present. The second is the sophisticated technology of prayer that allows us to choose which future prophecy we live.

The secrets to our lost sciences appear to have been shared openly by societies and traditions of our past. The last vestiges of this empowering wisdom were lost to Western tradition with the disappearance of rare texts in the fourth century. It was in A.D. 325 that key elements of our already ancient heritage were taken from the general population and relegated to the esoteric traditions of mystery schools, elite priesthoods, and sacred orders. Through the eyes of modern science, recent translations of such texts as the Dead Sea Scrolls and the Gnostic libraries of Egypt have shed new light and opened the doors to possibilities hinted at in ancient folklore and fairy tales. Only now, nearly two millennia after they were written, are we able to authenticate the power of a force that lives within us, a very real power with the ability to end suffering and bring a lasting peace to our world.

Ancient authors left us their empowering message of hope described in the words of their time. The visions of the prophet Isaiah, for example, were recorded over five hundred years before the time of Christ. The only manuscript discovered intact among the Dead Sea Scrolls in 1946, the entire Isaiah Scroll is unrolled and mounted upon a vertical cylinder displayed at the Shrine of the Book Museum in Jerusalem. Considered irreplaceable, the exhibit is designed to retract into a vault covered by steel doors to preserve the scroll for future generations in the event of nuclear attack. The age, completeness, and written nature of the Isaiah Scroll provides a unique opportunity to consider it as representative of many prophecies regarding our time in history. Beyond the specifics of precise events, a generalized view of ancient predictions reveals threads of a common theme. In each glimpse into our future, the prophecies follow a clear pattern: descriptions of catastrophe are immediately followed by a vision of life, joy, and possibility.

In the oldest known manuscript of its kind, Isaiah begins his vision of possible futures by detailing a time of global destruction on an unparalleled scale. He describes this ominous moment as a time when “the earth is utterly laid waste, utterly stripped.” His glimpse into a time yet to come closely mirrors the descriptions of many other prophecies from various traditions, including those of the Native American Hopi and Navajo, as well as the Maya of Mexico and Guatemala. In the verses that follow Isaiah's description of devastation, however, his vision shifts dramatically to a theme of peace and healing: “Streams will burst forth in the desert, and rivers in the steppe. The burning sands will become pools and the thirsty ground, springs of water.” Additionally, Isaiah suggests that “the deaf shall hear the words of a book; and out of gloom and darkness the eyes of the blind shall see.” For nearly twenty-five centuries, scholars have largely interpreted such visions as a description of events expected to occur in precisely the order in which they are described in Isaiah's scroll: first the tribulation of

destruction, followed by a time of peace and healing. Is it possible that these visions from another time were saying something else? Could the insights of the prophets reflect the skills of adept masters slipping between the worlds of possible futures and recording their experiences for future generations? If so, the details of their journeys may offer powerful clues to a time still to come.

Echoing the beliefs of twentieth-century physicists, ancient prophets viewed time and the course of our history as a path that may be traveled in two directions, reverse as well as forward. They recognized that their visions merely portrayed possibilities for a given moment in time, rather than events that would occur with certainty, and each possibility was based upon conditions at the time of prophecy. As conditions changed, the outcome of each prophecy would reflect that change. A prophet's vision of war, for example, could be viewed as a future to be expected only if the social, political, and military circumstances at the time of the prophecy were to continue unimpeded.

The same line of reasoning reminds us that by changing our course of action in the moment, sometimes in a very small way, we may redirect our entire future. This principle applies to individual circumstances such as health and relationship, as well as to the general well-being of our world. In the case of war, the science of prophecy could allow a visionary to project his sight into a future time and alert the people of his day to the consequences of their actions. Many prophecies, in fact, are accompanied by emphatic pleas for change in an effort to avoid what the prophets have seen. Prophetic insight into distant possibilities often reminds us of an analogy to parallel roads, paths of possibility that run into our future as well as our past. Once in a while the courses of the roads appear to bend, bringing each path very close to its neighbor. It is at these points that ancient prophets believed the veils between the worlds became very thin. The thinner the veils, the easier it became to choose new courses for the future, by jumping from one path to another. Modern scientists give careful consideration to such possibilities, creating names for the events themselves, as well as the places where the worlds are connected. Through the language of time waves, quantum outcomes, and choice points, prophecies such as those of Isaiah take on powerful new meanings. Rather than being forecasts of events expected one day in our future, they are glimpses into the consequences of choices made in the present. Such descriptions often bring to mind the image of a great cosmic simulator, allowing us to witness the long-term effects of our actions. Surprisingly similar to quantum principles which suggest that time is a collection of malleable and diverse outcomes, Isaiah goes one step further, reminding us that the possibilities of our future are actually determined by collective choices in the present. By sharing a common choice, many individuals amplify the effect and accelerate the outcome. Some of the clearest examples of this quantum principle are found in mass prayers for miracles; sudden jumps from one future outcome into the experience of another.

In the early 1980s, the effects of focused prayer were documented through controlled experiments in urban high-crime areas. Through such studies, the localized effect of prayer has been well documented in the open literature. On Friday, November 13, 1998, a mass prayer was implemented on a worldwide basis, as a choice of peace during a time of escalating political tension in many parts of the world. Of specific interest that day was the expiration of a timeline imposed on Iraq to comply with the United Nations' demands for weapons inspections. Following months of unsuccessful negotiations for access into sensitive sites, the nations of the West had made it clear that Iraq's failure to comply would result in a massive and extended bombing campaign designed to destroy suspected weapons sites. Such a campaign would certainly have resulted in great loss of life, civilian as well as military. Linked through a global community accessing the World Wide Web, several hundred thousand people chose peace in a mass prayer carefully synchronized to precise moments that evening. During the time of the prayer, an event occurred that many consider to be a miracle. Thirty minutes into the aerial attack, the President of the United States, having received a letter from Iraqi officials stating

that they would now cooperate with the requested weapons inspections, issued a rare order to U.S. forces to “stand down,” the military term for aborting a mission. The chances of such an event happening by coincidence in the same time window as the global prayer are small. Skeptics have viewed the synchronicity in this example as “chance.” However, given that similar results had been seen previously in events occurring in Iraq, the United States, and Northern Ireland, a growing body of evidence suggests that the effect of mass prayer is more than coincidence. Confirming a tenet discovered in centuries-old texts, the evidence simply states that the choice of many people, focused in a specific manner, has a direct and measurable effect on our quality of life.

Though such changes appear unexplainable by ordinary means, quantum principles allow for them as a result of the inner force of collective or group choice. Perhaps encrypted in ancient traditions until the thinking of our day could recognize it, the lost science of prayer offers a course of action now to avoid the sickness, destruction, war, and death predicted for our future. Our individual choices merge into our collective response to the present, with implications that range from a matter of days to many generations into our future. Now we have the language to bring this powerful message of hope and possibility into each moment of our lives.<sup>[29]</sup>

Quantum physics, also known as *quantum mechanics*, is a branch of physics that probes the universe at the subatomic scale and explores the most fundamental properties of the infinite space-time continuum that we appear to inhabit. It examines the structure and behaviour of electrons, photons and other things smaller than atoms, and during the past century has revealed some truly weird and wonderful things about our universe.

For a long time it was believed that the universe was solid and 3-dimensional, constructed from tiny building blocks of matter called atoms. Just as a car is made of metal parts, or a house is made of bricks, we believed that everything in the universe was built out of atoms in much the same way. The places where there were no atoms we called a vacuum, which was believed to contain nothing at all.

A century ago, Einstein demonstrated the equivalence of matter and energy through his theories of relativity and the now-famous equation  $E=mc^2$ . Matter is therefore merely a highly concentrated form of energy, and we now know that energy is everywhere. It is completely ubiquitous and abundant throughout the universe. Even a vacuum contains extremely high levels of energy, called zero-point energy because it remains even after all matter is removed.

When physicists discovered that atoms were not the fundamental building blocks of the universe, but were themselves made up of smaller things, they naturally sought to discover what those things were. They found protons, neutrons and electrons, then quarks and many other exotic “particles”. The only thing is, these so-called particles often did not behave like particles at all, but like waves, “smeared out” in space and time, and occupying many different positions and velocities simultaneously.

Further research concluded that the transition from wave-like to particle-like behaviour was caused by nothing less than the expectations of the researchers. Quantum physicists discovered that their own thoughts were affecting the subatomic particles they were observing, and thus influencing their experiments.

A subatomic particle such as an electron normally occupies many different states simultaneously. (An electron's “state” is its position and velocity.) Its energy is distributed across all the

possible states that it can occupy, causing it to behave like a wave. Its position and velocity cannot be measured, because it has every possible position and velocity at the same time. Now, if this isn't strange enough, something even more strange happens when a person looks at that electron, thinking, I expect the electron to be here. At that moment the electron ceases to occupy every possible state, and all of its energy will converge on only one state – the state expected by the observer. The electron then becomes like a particle, with an exact position and velocity that can be measured. This transition from simultaneously occupying many states to occupying only one is called collapsing the wave function, and it is caused by thought.

When no-one cares where an electron is, it's everywhere at once. As soon as someone expects it to be somewhere, it's there and nowhere else.

A wide range of experiments has confirmed this behaviour beyond any doubt, to the point where ultra-fast computers called quantum computers are now being developed that exploit an electron's ability to occupy multiple states simultaneously in order to perform millions of calculations in parallel.

While Einstein showed that matter and energy are equivalent, quantum physics has shown that energy and thought are equivalent.

As Erwin Schrödinger, one of the founders of modern quantum theory, said:

“Mind has erected the objective outside world out of its own stuff.”

Even though the universe of our experience appears in many ways to be solid, objective and separate from us, it actually exists purely as we imagine it, and is being continuously created as we imagine it. The natural state of the universe is unlimited potential, and it is not until we engage it with our mind that it becomes formed into the reality that we observe and experience. Our expectations about how the future will unfold cause the universe to organise itself into the form of those expectations.

Or, to put it more simply: we live in a dream.

The implications for us as humans is that our futures exist as a multitude of possibilities. It is not until we choose one possible future that the wave function collapses, and that particular future becomes our reality. We are making these choices all the time without being consciously aware of them. For example, when we start thinking about lunch, there may be 10 different places we could eat. Initially, all those possible future lunch-time experiences exist simultaneously. It is not until we make a choice and walk into the kebab shop that the other possible future lunches vanish and the manifested reality is lunch at just one place.

Quantum physics has further revealed that our entire perception of reality is produced by our minds. We are all simply telling ourselves a story. As our mind perceives the universe at a quantum mechanical level, it interprets this information in terms of its current prevailing beliefs, and thereby creates a mental movie using symbols that we already know.

Although we perceive the result as an objective physical reality, it's actually imaginary. The images and sounds we experience come from our own minds, not somewhere outside of us. What we observe is only our interpretation of the incoming information. It seems 3-dimensional and external

because this is how we believe the universe is, thus the story we tell ourselves incorporates those beliefs.

The universe behaves precisely how we expect it to behave. The table remains solid because that's the behaviour we expect from a table. If you knew beyond any doubt that a table can be moulded like plasticine, or that you can pass your hand through it, then it would be possible because the table is made of nothing but thought. Our entire experience is built from what we believe.

“Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.”

Matthew 17:20

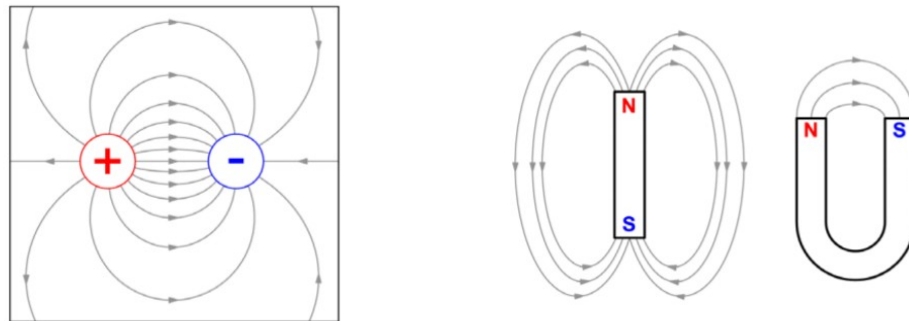
Despite its somewhat arcane nature, quantum physics has been latched onto by the world far more than your usual run-of-the-mill branch of science because it confirms what spiritual leaders, mystics, occultists and philosophers have been saying for centuries: that this is a universe of thought. This conclusion has far-reaching implications and the potential to affect almost every aspect of human society, including science, religion, politics, economics, health, culture and more.

Our thoughts affect our waking dream similar to how they do in our sleeping dreams. Therefore, we have no reason to feel trapped where we are. We can shift our reality in whatever possible direction we choose, just by changing our beliefs and expectations about ourselves, the future, and the universe.

“All such notions as causation, succession, atoms, primary elements... are all figments of the imagination and manifestations of the mind.”

Guatama Buddha (c.563-483 BCE)

The universe is completely filled with electric, magnetic and gravitational fields. We can't see these fields, but they're still there, and despite being non-material they still have a structure. This structure is represented in diagrams using field lines, which are lines of force.



Electric field of two charges and magnetic fields of bar magnets.

In the diagram of an electric field above, the lines and arrows indicate the forces that would act on a positive charge if it was immersed in the field. Similarly, the diagrams of magnetic fields show the forces that would act on a magnetic north pole if it was immersed in that field.

In the world of electricity and magnetism, opposites attract. Positive electric charges are attracted to negative charges, but are repelled by other positive charges. Similarly, a magnetic north pole is repelled from other north poles, and attracted towards south poles.



In gravitational fields, however, matter is always attracted to matter. Gravitational fields are described by the forces that would act on a unit of matter in the field.

Diagrams of fields are typically very simple, like the ones shown. However, they can actually adopt very complex forms, especially when they overlap and combine.

Electric and magnetic fields are always found together, and are thus usually referred to simply as electromagnetic fields, or EMF. It is widely believed by physicists that electromagnetic and gravitational fields are variants of the same thing, which has led to a search for the unified field theory. We thus refer to the unified or universal field as the common field of which electromagnetic and gravitational fields are different aspects.

Right now, we are all immersed in fields: the gravitational fields produced by material objects, and the electromagnetic fields produced by the computers, cars, appliances and electrical wiring that surround us. By far the largest gravitational and electromagnetic field in which we are all continually immersed is Earth's. Our bodies themselves have an electromagnetic field produced by the movement of charged particles through it, and we also have a gravitational field produced by the matter in our bodies.

These fields in which we are immersed affect our minds and bodies. Gravity pulls on our atoms, and the electromagnetic fields around us exert forces on the electrons and other charged particles in our bodies. In the same way, the fields produced by those atoms and charged particles affect the universe around us.

All fields extend to infinity. Although their influence drops off with distance, there's no point at which that influence reaches absolute zero. Right now, every electron, proton, neutron and photon in our bodies is being affected by the movements of every star, planet, asteroid, creature and atom in the universe – and in turn, everything we think, say and do affects everything in the universe. In this way everything in the universe is connected – through the field.

The nature of the universal field is vibration. Vibration is movement, and movement is energy. The reason why energy is everywhere is because everything is vibrating.

The field vibrates at a wide range of frequencies. For example, colour is determined by the frequency of vibration of light, with red being a low frequency and violet being a high frequency. Infra-red radiation has a frequency lower than red light, and ultra-violet radiation has a frequency higher than violet light. Heat is a measurement of the frequency of vibration of atoms, with hot things vibrating at a higher frequency than cold things. Sound, too, is a measurement of vibration, with bass, or low-pitched, sounds having a lower frequency than treble, or high-pitched, sounds.

Several branches of medicine are based on vibration. These are often categorised as alternative medicine, for example, reiki, colour therapy, homeopathy and so on. However, recent scientific research has confirmed aspects of vibrational medicine, showing that the effects produced by certain drugs can be replicated by exposing cells to frequencies recorded from those drugs.

One type of vibration that we all enjoy is music, which I mention because this is reflected in the word “universe”, which means “one song”. The Australian Aboriginals believe that the universe, Earth, and all plants, animals and people were “sung” into existence. This seems to ring true when we realise that this is not only a universe of thought, but also of vibration and thus music.

Our senses can only measure a small subset of the frequencies they're exposed to. For example, although electromagnetic radiation of a very wide range of frequencies is entering our pupils at any one moment, including infra-red, ultra-violet, radio waves, microwaves, X-rays, etc., our retinas only convert a small range of frequencies (known as the visible spectrum) into information that can be processed by our brain. Similarly, our ears can only perceive a limited range of audio frequencies and our noses can only perceive the vibrations of certain molecules.

What we observe in our universe is therefore only a small fraction of what is really there. This is very important because we are conditioned to only believe in what our senses tell us. Our senses have evolved to only perceive matter – however, matter is merely a very dense form of energy, and only represents a small fraction of the universe. Because we cannot perceive the more subtle forms of energy, we therefore have a very limited perspective of the universe.

Because we can only see the frequencies of matter, we erroneously believe that our bodies are all that we are. However, this is an optical illusion. Our eyes tell us that our bodies appear to end at our skin; however, our gravitational and electromagnetic fields extend to infinity. If we consider our fields to be part of ourselves, we are not finite beings at all, but infinite.

A response to this idea might be to state that a person is defined only as their material body, excluding any associated EMF. However, this would be the definition of a dead person. Without an EMF, there is no life in the body.

The EMF must be related to the mind, because if the EMF is absent, all that remains is a dead body. Although a living body may appear finite, its EMF extends to infinity – therefore we are infinite.

It's actually impossible to define a body (or indeed, anything) as an object separate from the universe. Oxygen and other elements are entering and leaving our bodies all the time, so which atoms belong to the body and which to the planet? If we are sitting in a room together then I will be breathing in air molecules that have been inside you, and vice-versa – so whose atoms are whose? The same applies for water and food, molecules of which flow into and out of us regularly. Heat energy is constantly being absorbed and radiated, and light is entering our eyes and skin, and bouncing around inside our cells. Which photons are part of the body, and which ones are not? We are made from dirt and light, and are constantly regrowing cells from energy we have absorbed from our environment, so we can't be separate from it.

Even the body is mind, because matter is energy. Inside an atom we may find protons, neutrons and electrons, but it's mostly “empty space”. However, the empty space, and the subatomic particles themselves, are permeated by the field. Quarks (the components of protons and neutrons) and electrons are not solid objects, but tiny packets of electromagnetic energy. It's all field and it's all energy and it's all mind. There's nothing else.

Our body is only part of our infinite mind. It is that part of our mind that has temporarily condensed to the slow vibration of matter for the purpose of experiencing the material realm. It is not who we are. Energy is flowing through, into, and out of our bodies constantly. Our bodies are not constant, fixed objects, but are always changing, always growing and always being recreated out of the field – as is everything else in the universe. If we could see the energy surrounding our bodies, and flowing into and out of them constantly, we would not perceive ourselves as separate from the universe.

It is the left side of our brain that organises the world into objects, because this is useful for the type of symbol-based thinking that has evolved in humans. However, the map is not the territory. Our prevailing model of the universe is incorrect. We believe that the universe is made up of separate objects because this is how we're conditioned to think, but in truth there is really no separation anywhere. The universe is an infinite sea of mind. Some of that mind has condensed into matter, but that matter is still mind and remains one with the surrounding mind.

If our senses could perceive electromagnetic fields, we would see energy streaming between all living creatures and the planet, and our planet and the stars.

Our perception of the universe is like looking at a tree, but only being able to see the leaves. It seems like the leaves are all separate from each other. However, if we could also see the branches then we would know that we are really looking at a single organism.

When we understand the human mind as an infinite field, then we can extrapolate a conclusion that has been asserted many times before by philosophers, mystics, occultists and spiritualists: there is only one mind.

If my mind is an infinite field, and your mind is an infinite field, then logically these must occupy the same volume, i.e. the entire universe. Fields do not have boundaries. My body is therefore in your mind, and your body is in mine.

There is no separation between fields that occupy the same space. Being comprised of waves, they combine through wave interference.



Wave interference in water. [Practical Metaphysics. Shaun Moss.]

So, there is really just one infinite field, and hence only one mind, and we are all in it and made of it. This infinite mind organises itself according to mathematical laws into many different forms, which are continually changing. These forms appear to be separate, but are really just zones of higher energy density.

When we realise that human beings are infinite minds and not finite bodies, we can then more easily appreciate the well-known adage of Eastern mysticism: “We are One”. Like a car with many parts, a brain with many neurons, or a body with many cells and organs, we are literally One Mind with many bodies.

“The notion that all these fragments is separately existent is evidently an illusion, and this illusion cannot do other than lead to endless conflict and confusion. Indeed, the attempt to live according to the notion that the fragments are really separate is, in essence, what has led to the growing series of extremely urgent crises that is confronting us today.

David Bohm, from *Wholeness and the Implicate Order* (1980)

An emerging scientific viewpoint is that something exists called the morphogenic field, a invisible, non-material realm from which the visible, material universe is formed. The morphogenic field is where all potential futures exist. It's the part of our mind where our thoughts and ideas live. When we imagine something, we are actually forming a thought in the morphogenic field. As energy is directed at a thought form in the morphogenic field, it gradually becomes “real”, which is to say, it becomes something we can observe and experience. This is called manifestation. For example, when you have an idea for a book, at that point the book exists only in the morphogenic field, the realm of imagination. Then, as you diligently put energy into it every day, it gradually manifests in the realm of observation and experience; what we might call the “real world”.

Some biologists now believe that this is how organisms grow from embryos. The blueprint for the fully-developed organism already exists in the morphogenic field (also sometimes called the morphogenetic field in this context), and as energy is added to this thought form over time, the embryo grows into this predetermined shape.

The morphogenic field contains models of the future. Continued input of energy into a desired future causes the universe to organise itself into that shape. The future is being created now in the morphogenic field, which is a non-material realm of thought produced by, and affected by, the mind. It is the realm where all possible futures exist in parallel, just like electrons simultaneously occupying many different states. As we sustain an idea, the wave functions collapse and a single outcome manifests.

The idea that the universe is actually a hologram has been steadily evolving over the past couple of decades. Two of the best-known developers of this idea are the quantum physicist Dr. David Bohm and the neurologist Dr. Karl Pribram. The holographic model of the universe explains patterns that we observe in nature, many properties of the brain and body, astrology, and many spiritual and paranormal phenomena. References to the universe being holographic can also be found in both ancient and modern spiritual teachings.

A holographic image is created through interference of light waves (light is a form of electromagnetic energy). Light of a pure frequency, generated by a laser, is reflected off the object or scene being imaged. This reflected light is then combined with pure light directly from the laser, forming an interference pattern that is recorded on the holographic plate. The holographic image can then be viewed by shining light of the same frequency as the original laser onto the holographic plate. So, a holographic image is created by interference of electromagnetic waves – and as we've just discussed, the whole universe is comprised of interfering electromagnetic waves. It's therefore a reasonable idea that the universe is holographic, and the model is supported by scientific research.

One of the most interesting properties of holograms is that any part of it contains the entire pattern. You can cut a piece off a holographic plate, shine the appropriate laser light on it, and the image produced will just be a smaller version of the original. Not just a piece of the original image, as

you would get if you cut a piece from an ordinary photo - but a smaller version of the whole, original image.

An example of the holographic structure of the universe is the DNA in our cells. Our body is an expression of the pattern encoded in our DNA; every cell contains the pattern of the whole body. Every part contains the pattern of the whole. The holographic nature of the body is utilised in alternative therapies such as iridology, in which the whole body is mapped to the iris, and reflexology, in which the whole body is mapped to the soles of the feet.

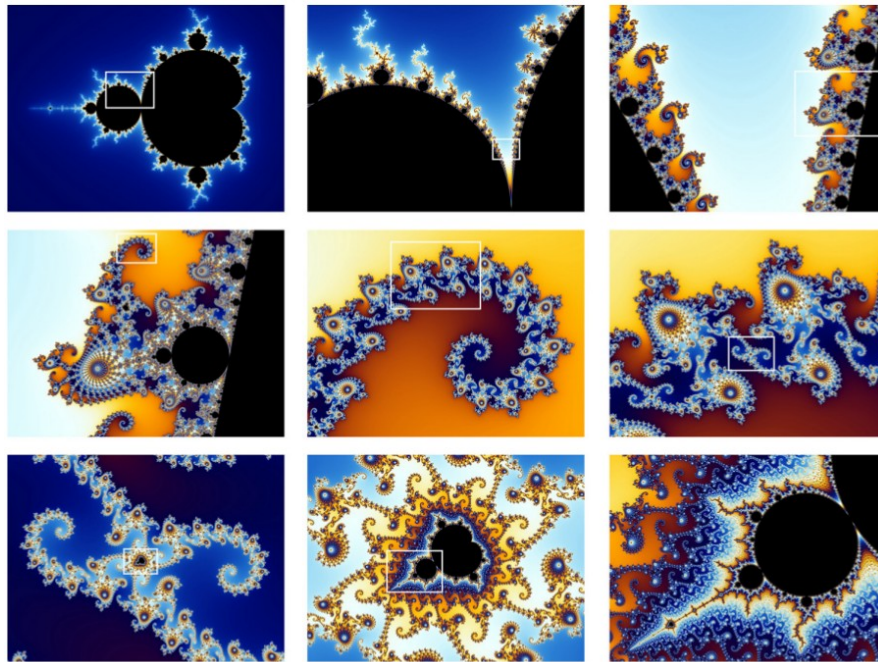
In physics, holographic theory is used to study black holes, as the surface area of a black hole's event horizon is believed to contain all the information about the energy contained within it. Holographic theory is all about information, and the notion that information contained in one part of a thing describes the whole thing. This idea of the universe as an infinite information space makes sense, because in a universe of thought we would expect everything to be information.

There is a type of mathematical structure that has very similar characteristics to holograms and provides a picture of the universe that meshes perfectly with the holographic model. These are called fractals.

Fractals are infinitely complex shapes formed by simple rules. Looking around at nature, it's apparent that the universe is fractal-shaped. Mountains, trees, coastlines and every other kind of surface appear, not smooth, but fractaline. Even human-made objects, which may initially appear smooth, will reveal rough and irregular surfaces on closer examination. Perfect smoothness is an imaginary ideal that does not exist in reality – which makes sense when we remember that everything is vibrating.

When we try to measure a fractal, we can only obtain an approximation that is actually not very precise. For example, imagine measuring a coastline. We could obtain a rough approximation by sailing along it and measuring the distance travelled. However, if we wanted a more accurate measurement we would need to zig-zag into every inlet and bay, and around every headland. The result would be more accurate, but much larger than our original approximation – maybe twice as large or more, showing that our original measurement was really not very precise. But even the new value would still be an approximation. The mathematician Benoît Mandelbrot showed that the length of a coastline increases with the resolution of the measuring device, and in fact the true length is infinite.

A fractal is infinitely complex at every level of scale. Conditioned as we are to think in terms of objects and three dimensions, we naturally assume small things to be simpler than big things. A wheel is simpler than a car, for example. However, fractals aren't like this. No matter how much we zoom into a fractal, we always observe an infinite level of detail.



The effect of progressively zooming into a fractal known as the Mandelbrot Set. Note how the image never becomes any less complex. Note also the “baby Mandelbrot” in the 8<sup>th</sup> slide, which illustrates how the larger pattern is repeated at smaller levels of scale – a feature we also observe in the universe.

Like holograms, in fractals the pattern of the whole is repeated at smaller scales. If a certain shape appears at one level of scale, you can zoom into the fractal and find the same shape repeated billions of times in a smaller form. Interestingly, the shapes will not be exactly the same, but slightly different. The Wikipedia definition of a fractal is “a rough or fragmented geometric shape that can be split into parts, each of which is (at least approximately) a reduced-size copy of the whole”. This is called self-similarity.

If humans reflect the pattern of the whole universe, the concept of self-similarity explains why we do not look exactly like the universe, but are all slightly different.

“So God created humans in his image; in the image of God he created them. He created them male and female.”

Genesis 1:27

The brain is a projection of the mind. Because the universe is holographic and we are self-similar to it, the electromagnetic field in our brain reflects the pattern of the electromagnetic field of the universe. Furthermore, it maintains that self-similarity over time, thus, when something moves in the universe, an equivalent movement occurs simultaneously inside our brains.

The model we have of the universe in our minds actually reflects the actual universe, and is updated in real time in synchronicity with it. Our model of the universe is not created purely from data collected by us. It's continually changing as the universe changes.

Because our internal universe mirrors the universe that we perceive as being “out there”, this enables us to explore the wider universe by exploring the universe in our own mind. This explains how things like telepathy, clairvoyance, clairsentience and remote viewing are possible. By the way, despite popular belief, all of these phenomena have been scientifically tested and proven.

The holographic model shows that, not only are we cells in a larger organism, but are also actually reflections of that organism. As we walk around in the universe, we are literally walking around inside our own minds. Our seemingly individual minds are all self-similar to the One Mind, and therefore also to each other.

Our minds are always looking in two directions – outwards and inwards. When we look outwards, we see the infinite universe that we are part of. When we look inwards, we see the infinite universe inside us.

Any physicist can tell you that the universe we live in is not 3-dimensional, despite what our senses and prevailing beliefs are telling us.

Our perception of the universe at a human level, however, is 3-dimensional (excluding the dimension of time for the moment), which is why we experience it as mechanistic and material instead of as holographic.

As we all know, an object from a larger number of dimensions can be projected into a space with a fewer number of dimensions; for example, a 3D object can be projected onto a 2D plane. A cube can be drawn on a flat piece of paper, or a photograph can be taken that shows a 3D scene as a 2D image.

However, projecting information from a higher to a lower number of dimensions always involves a significant loss of information. A 2D drawing of a cube cannot convey the same information as the actual cube. You can only see the cube from one particular angle. You cannot pick it up, and turn it around in your hands to look at the other sides of the cube, and you cannot feel the textures of the original cube's surfaces. You cannot get a feel for its shape. Similarly, you cannot reach into a photo frame and feel the textures, or walk around in the scene to examine things from different angles.

Physicists know that the information they're obtaining in their experiments is really only a projection from a higher-dimensional reality into 3D space; however, the information they obtain from 3D space provides them with clues about what actually exists in the higher-dimensional space – just like looking at a photograph can give you clues about what the original scene was like. They record information from 3D, then develop theories based on this information about what's really going on in higher-dimensional space.

So, the universal holographic field is not equivalent to the 3D space with which we are familiar. This is partly why it's a difficult concept for our minds to grasp. How can it be that I, and everyone else in the world, is self-similar to the whole universe? How can I be part of you, and you be part of me? Our worldview cannot incorporate this concept, because it's wholly outside our experience. However, when we understand that what we're observing is only a projection from a higher-dimensional space, then perhaps our minds can accept that, yes, this is possible.

One theory is that we're really higher-dimensional beings having a 3D experience; but that we've been doing it for so long that we've forgotten that we're these higher-dimensional beings, and have started to believe that we are these 3D material bodies, and that this 3D universe that we perceive is the actual universe. This false belief has side-effects that have caused us to go off the rails.

We perceive our bodies as 3D material machines; however, they are actually a projection of the mind into 3D space. When we look at the body, we're really looking at a projection of the mind from a

higher-dimensional realm into this 3D realm. Just as looking at a drawing of a cube cannot tell us everything about the cube, looking at our bodies cannot tell us everything about the mind. However, just as examining a drawing of a cube can give us clues about the properties of the actual cube, examining the body can give us clues about the mind and how it works.

The conscious mind is that part of our mind of which we are aware; thus the subconscious mind is the part we're not directly aware of. Since our mind is infinite, so must our subconscious mind also be infinite. Of course, there is no fixed line delineating the conscious and subconscious aspects of the mind. It is like looking into deep water. The depth to which we will be able to perceive depends on how dirty the water is; in the same way, we are "least conscious" (which is to say, least able to perceive the deeper layers of the mind) when our mind is polluted by fear. Conversely, when our minds are clear and at peace we become much more conscious of the deeper layers of our mind.

Although there is only One Mind, from our perspective as humans it seems as if we each have an individual mind. This false belief causes a preoccupation with survival of the body. The shallowest part of the conscious mind is concerned with a particular body; this part of the mind is the ego.

Despite the ego's focus on the body, our minds are still part of the One Mind. This means we can tap into the One Mind, communicate with it, and utilise it as a resource. Our subconscious mind is the One Mind, which is the whole universe. Therefore, although our conscious minds may seem distinct from each other – as distinct as our bodies do – our subconscious mind is shared by everyone. It is what we all have in common, and therefore connects us all.

Our subconscious mind has many layers. At the deepest layer, it is the entire universe; the shallower layers are the "group minds" of which we are members. Just as the One Mind is formed from the sum of all minds in the universe, group minds are formed by the sum of all minds in a group. The One Mind is simply the ultimate group mind, the "universal set" of all seemingly individual minds.

Families, clubs, companies, cities, countries and other kinds of groups have minds of their own. When we give an entity a name – for example, "St Kilda Football Club", or "Australia" – we give it an identity. Identity indicates the manifestation of an individual or group mind.

Our relationship with the rest of the universe is expressed through the relationship between our mind and the group minds of which we are members. Thus we experience and connect with the universe, both consciously and subconsciously, through our family, friends, school, company, community, city, country, continent and planet. Therefore, even though at the deepest level we all share the same subconscious mind, we experience it differently because we have different families, schools, companies, countries etc. That's why it's so important to have good relationships with your family, co-workers, etc., because they are aspects of our relationship with God; which is to say, our true selves.

Our day-to-day thoughts are constantly influenced by the group minds to which we belong. Our prevailing beliefs flow from our shared subconscious mind – the group mind – into our individual conscious minds. This is simultaneously an inner and outer process, since the inner and outer worlds reflect each other. As we walk around our town or city, or spend time with our families and friends, we observe the patterns and behaviours of other people and subconsciously absorb beliefs and ideas about the world. Most of these we embrace as our own through identification with our groups.

Thoughts and ideas flow from our individual minds back into our groups. Our thoughts, words and actions affect our surrounding environment, and therefore everyone we share it with.



Our minds are connected to those of every other person in the groups with which we identify. Every group has a frequency signature that connects the members of that group.

For example, a particular nation has a frequency that connects every citizen of that nation. Identity is frequency. If I say I am an Australian, then I am consciously adopting the “Australia” frequency into my identity. This connects me with the mind of Australia, thereby facilitating a subconscious telepathic and emotional connection with all other Australians.

However, by saying I'm an Australian, I'm also indirectly implying that I'm not an American, African, European, etc. In other words, there's an unspoken implication of separation there that doesn't exist in reality.

What I could do is say that I'm a citizen of Earth. It's equally as accurate as saying I'm an Australian, but now there is no implied separation from other countries. There's no feeling of “us” and “them”. Identifying with every other person on the planet connects me with them, and gives me a feeling of freedom to explore the planet – our planet. When we all think of ourselves as citizens of Earth, world peace will inevitably follow.

We can go further with this idea of identity, because now there's an implied separation between Earth and the rest of the universe. I could say that I'm a “citizen of the galaxy”, which sounds pretty cool, but let's cut to the chase and go straight to infinity. So, now I think of myself as a citizen of the universe. Now I identify with infinity, not because it sounds like a nice idea, but because it's accurate.

Identifying with anything less than the One Mind is always somehow an expression of ego, which will lead to undesirable results. If we identify primarily with our family, for example, we will become preoccupied with its survival and will seek to defend it from the rest of the world. If we identify with our country, we will seek to defend it instead of forming peaceful union with other nations. This reflects how people mature – when we're young, we're primarily concerned with our own selves, and when we're a bit older we shift our concern to our family. Some people can go beyond and make their community or country their responsibility. Very few people make the entire planet their own.

Identification with the planetary mind would be a good idea for humanity at this point, because it would end conflict between nations and result in improved global environmental, economic and social conditions.

The “hundredth monkey” phenomenon refers to when a learned behaviour automatically propagates to all members of a species once a critical number has learned it.

In the original example from which the phenomenon gets its name, an island is inhabited by monkeys. One of the monkeys figures out that its sweet potatoes will be more enjoyable to eat if it washes the sand off first. A few monkeys start copying this behaviour, and then a few more. Eventually a critical number is reached until, all at once, the new behaviour propagates to all the other monkeys on the island – even those on the other side of the island who have no direct contact with the first group – and they all start doing it.

The hundredth monkey principle operates at the level of the subconscious mind. As more and more people adopt a new belief, the idea eventually becomes adopted by the species mind (an important type of group mind), and thus becomes available to all members of the species.

This is why it takes a long time for breakthroughs in science to become adopted by the mainstream public. The idea must be propagated through traditional forms of communication and education until enough people have accepted the idea for the hundredth monkey phenomenon to kick in. Then the planetary mind will accept it.

People who can detect subtle variations in EMF are sometimes called sensitive or empathic. Those who are able to extract more detailed information from the field are often called psychic, intuitive, clairaudient or clairvoyant.

When something changes in the field, this change affects the entire field. For example: take an ordinary magnet and measure the magnetic field lines that surround it. Then move something close to the magnet, like an electrically charged object, another magnet, a piece of iron, your finger, or in fact anything at all. The shape of the whole field will be affected. In fact, any move you make right now, any thought you think, will affect every atom in the whole universe, because your mind is infinite and connected with everything. If you're sensitive to changes within your EMF, you can extract all kinds of information from the universe without using your physical senses. This is usually called extrasensory perception, or ESP.

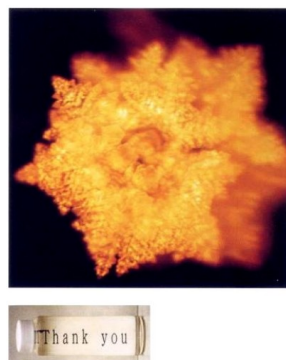
In biology, the ability to detect EMF is called magnetoception, and is not usually observed in mammals, although some bird species use magnetoception to determine their direction, location and altitude from Earth's magnetic field. It is thought that the pineal gland, located right in the centre of the human brain, may be magnetosensitive. Some people believe that the pineal gland is the “third eye”, the organ associated with ESP, and that it provides a connection between the physical and spiritual realms. The philosopher René Descartes called the pineal gland “the seat of the soul” – perhaps it is this part of the brain that enables the body and soul to communicate.

Our bodies and brains are a projection of our minds. They look like what we believe ourselves to be. Once we understand that there's no separation, our bodies will automatically change to reflect this, which will include, I suspect, the development of an ability to perceive EMF. We will then perceive energy flowing into, out of, around and between us all the time, and we will no longer appear separate from anything. Some people can already do this to a degree.

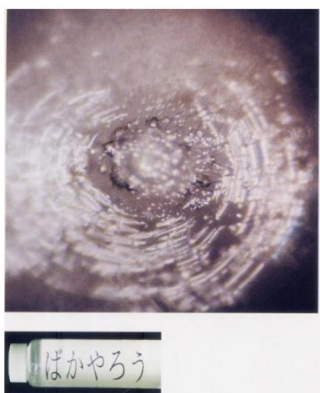
An important aspect of ourselves involved in extra-sensory communication is our emotions.

Emotions are traditionally associated with water, and with good reason. Studies done by Dr. Masaru Emoto of Japan show a direct correlation between emotions and water. Samples of water were exposed to various emotional words, phrases, music, videos and so on, and then frozen. The ice crystals produced were photographed, with the interesting result that thoughts such as “love”, “gratitude”, “happiness”, etc. produced very beautiful, symmetrical, hexagonal crystals, similar to snowflakes, whereas thoughts such as “hate”, “I will kill you”, “demon”, etc. produced chaotic, murky shapes reminiscent of stagnant pools or sewers. This research showed very clearly that water is affected by emotions. (See pictures)

Every emotion has its own vibrational signature. “Positive” emotions such as love, gratitude and happiness represent especially harmonious vibrations. These emotions are like music, which is, of course, sound based on harmonious vibrations and patterns. Perhaps this is why people love music, because it stirs corresponding harmonious feelings within our “emotional bodies” (the part of us that is water). “Negative” emotions, however, contain disharmonious vibrations, like heavy metal music or simply noise.



Water crystals exposed to “Thank you” in Japanese, Hangul and English. [Messages from Water. Masaru Emoto.]



Water crystals exposed to “You fool” in Japanese and English, and “You make me sick, I’ll kill you”. [Messages from Water. Masaru Emoto.]

The composition of the human body is about two-thirds water. We experience emotions through vibrations in our emotional body (our water molecules), producing an EMF which then affects other water nearby; for example, water in a laboratory sample, a container, or even someone else's body. In this way it is possible to understand how we can experience empathy.

When we empathise with someone, we choose to feel what they are feeling; which is to say, we allow our emotional body to vibrate in harmony with theirs. All that is required for this is the intent. The water in our body adopts a sympathetic vibration to the water in their body through harmonic resonance, in the same way that a guitar string, when plucked, produces sympathetic resonant vibrations in adjacent strings. Similarly, I suspect that the water crystals produced by Dr. Emoto's research are not directly caused by words on labels stuck to bottles, but rather the emotions that those words elicit in the researchers, which then affects the samples.<sup>[30]</sup>

During a presentation of the experiment on the effects of language in water, one of those present stated that they were very impressed. At that time, this same person also related a very interesting experiment that she knew about. This experiment involved placing rice in two identical glass containers. Subsequently, the person spoke to the rice every day, saying to one "thank you" and to the other "stupid." To see the results, the person did this for a month. Two boys from an elementary school talked to rice every day for a month when they returned from school. As a result, the rice called "thank you" was nearly fermented and had taken on a pleasant, mild aroma, while the rice called "stupid" had darkened and spoiled. They said the smell was disgusting beyond any description.

Obviously, this is not an experiment carried out by any official institute, so the results may have been a coincidence. However, many people have tried this same experiment and the results have been the same. In this case, not only water was involved, but also microbes. Microbes are like us, they work hard if praised and lazy if insulted.

It would seem that by saying "thank you" and "stupid," the microbes grouped themselves into beneficial bacteria and harmful bacteria.<sup>[31]</sup>



[Messages from Water. Masaru Emoto.]

“All that we are is the result of all that we have thought. It is founded on thought. It is based on thought.”

Buddha, The Dhammapada

We will consider the human brain a kind of bio-computer—an electro-colloidal computer, as distinct from the electronic or solid-state computers which exist outside our heads.

Please note carefully and long remember that we have not said that the human brain is a computer. The Aristotelian idea that to understand something you must know what it is has been abandoned in one science after another, for the pragmatic reason that the simple word "is" introduces so many metaphysical assumptions that we can argue forever about them. In the most advanced sciences, such as mathematical physics, nobody talks about what anything is anymore. They talk about what model (or map) can best be used to understand whatever we are investigating.

We therefore say that the brain can be considered as a computer; but we do not say it is a computer. The brain appears to be made up of matter in electro-colloidal suspension (protoplasm). Colloids are pulled together, toward a condition of gel, by their surface tensions. This is because surface tensions pull all glue-like substances together. Colloids are also, conversely, pushed apart, toward a condition of sol, by their electrical charges. This is because their electrical charges are similar, and similar electrical charges always repel each other. In the equilibrium between gel and sol, the colloidal suspension maintains its continuity and life continues. Move the suspension too far toward gel, or too far toward sol, and life ends. Any chemical that gets into the brain, changes the gel-sol balance, and "consciousness" is accordingly influenced.

Every computer consists of two aspects, known as hardware and software. (Software here includes information). The hardware in a solid-state computer is concrete and localized, consisting of central processing unit, display, keyboard, external disk drive, CD-ROM, floppies, etc.—all the parts you can drag into Radio Shack for repair if the computer is malfunctioning.

The software consists of programs that can exist in many forms, including the totally abstract. A program can be "in" the computer in the sense that it is recorded in the CPU or on a disk which is hitched up to the computer. A program can also exist on a piece of paper, if I invented it myself, or in a manual, if it is a standard program; in these cases, it is not "in" the computer but can be put "in" at any time. But a program can be even more tenuous than that; it can exist only in my head, if I have never written it down, or if I have used it once and erased it.

The hardware is more "real" than the software in that you can always locate it in space-time—if it's not in the bedroom, somebody must have moved it to the study, etc. On the other hand, the software is more "real" in the sense that you can smash the hardware back to dust ("kill" the computer) and the software still exists, and can "materialize" or "manifest" again in a different computer.

In speaking of the human brain as an electro-colloidal biocomputer, we all know where the hardware is: it is inside the human skull. The software, however, seems to be anywhere and everywhere. For instance, the software "in" my brain also exists outside my brain in such forms as, say, a book I read twenty years ago, which was an English translation of various signals transmitted by Plato 2400 years ago. Other parts of my software are made up of the software of Confucius, James Joyce, my second-grade teacher, the Three Stooges, Beethoven, my mother and father, Richard Nixon, my various dogs and cats, Dr. Carl Sagan, and anybody and (to some extent) any-thing that has ever impacted upon my brain. This may sound strange, but that's the way software (or information) functions.

Of course, if consciousness consisted of nothing but this undifferentiated tapioca of timeless, spaceless software, we would have no individuality, no center, no Self.

Because the human brain, like other animal brains, acts as an electro-colloidal computer, not a solid-state computer, it follows the same laws as other animal brains. That is, the programs get into the brain, as electro-chemical bonds, in discrete quantum stages.

Each set of programs consists of four basic parts:

- 1 . Genetic Imperatives. Totally hard-wired programs or "instincts."
2. Imprints. These are more-or-less hard wired programs which the brain is genetically designed to accept only at certain points in its development. These points are known, in ethology, as times of imprint vulnerability.
3. Conditioning. These are programs built onto the imprints. They are looser and fairly easy to change with counter-conditioning.
4. Learning. This is even looser and "softer" than conditioning.

In general, the primordial imprint can always over-rule any subsequent conditioning or learning. An imprint is a species of software that has become built-in hardware, being impressed on the tender neurons when they are peculiarly open and vulnerable. Imprints (software frozen into hardware) are the non-negotiable aspects of our individuality. Out of the infinity of possible programs existing as potential software, the imprint establishes the limits, parameters, perimeters within which all subsequent conditioning and learning occurs.

Before the first imprint, the consciousness of the infant is unconditioned. As soon as the first imprint is made, structure emerges. The growing mind, alas, becomes trapped within this structure. It identifies with the structure; in a sense, it becomes the structure.

Following Dr. Timothy Leary we shall divide brain hardware into eight circuits for convenience. Four of the circuits are "antique" and conservative, they exist in everybody (except feral children).

1. The Oral Bio-Survival Circuit. This is imprinted by the mother or the first mothering object and conditioned by subsequent nourishment or threat. It is primarily concerned with sucking, feeding, cuddling, and body security. It retreats mechanically from the noxious or predatory—or from anything associated (by imprinting or conditioning) with the noxious or predatory.

2. The Anal Emotional-Territorial Circuit. This is imprinted in the "Toddling" stage when the infant rises up, walks about and begins to struggle for power within the family structure. This mostly mammalian circuit processes territorial rules, emotional games, or cons, pecking order and rituals of domination or submission.

3. The Time-Binding Semantic Circuit. This is imprinted and conditioned by human artifacts and symbol systems. It "handles" and "packages" the environment, classifying everything according to the local reality tunnel. Invention, calculation, prediction and transmitting signals across generations are its functions.

4. The "Moral" Socio-Sexual Circuit. This is imprinted by the first orgasm-mating experiences at puberty and is conditioned by tribal taboos. It processes sexual pleasure, local definitions of "right" and "wrong," reproduction, adult-parental personality (sex role) and nurture of the young.

The second group of four brain circuits is much newer, and each circuit exists at present only in minorities.

5. The Holistic Neurosomatic Circuit. This is imprinted by ecstatic experience, via biological or chemical yogas. It processes neurosomatic ("mind-body") feedback loops, somatic-sensory bliss, feeling "high," faith-healing, etc. Tantra yoga is concerned with shifting consciousness entirely into this circuit.

6. The Collective Neurogenetic Circuit. This is imprinted by advanced yogas (bio-chemical - electrical stresses). It processes DNA-RNA-brain feedback systems and is "collective" in that it contains and has access to the whole evolutionary "script," past and future. Experience of this circuit is numinous, mystical, mind-shattering; here dwell the archetypes of Jung's Collective Unconscious.

7. The Meta-programming Circuit. This is imprinted by very advanced yogas. It consists, in modern terms, of cybernetic consciousness, reprogramming and reimprinting all other circuits, even reprogramming itself, making possible conscious choice between alternative universes or reality tunnels.

8. The Non-Local Quantum Circuit. This is imprinted by Shock, by "near-death" or "clinical death" experience, by OOBes (out-of-body-experiences), by trans-time perceptions ("precognition"), by trans-space visions (ESP), etc. It tunes the brain into the non-local quantum communication system suggested by physicists such as Bohm, Walker, Sarfatti, Bell, etc.<sup>[32]</sup>

A more recent model of consciousness provided by neurologists Andrew Newberg and Mark Robert Waldman is the denominated Threefold Nature of Spirit (TNS). The theory suggests that the psychological nature of spirituality can be considered from a threefold perspective: (1) as a cognitive scheme (the most constricted understanding), (2) as a dimension of personality (the broader understanding), (3) as an attitude towards life (the most extensive perspective). The Threefold Nature of Spirituality model binds these perspectives together and describes the phenomena and processes inherent in spiritual functioning: looking for the *sacred* or *a-sacred*, for the meaning of life, and for personal fulfilment.

Often considered the domain of philosophers, theologians and writers, spirituality represents an uncomfortable phenomenon for scientists. Due to issues surrounding measurement and the weakness of empirical research methods, the nature of spirituality remains difficult to articulate. In antiquity, the popular phenomenon of the soul was the main point of discussion and was very close to spirituality. The word soul is probably an adaptation by early missionaries—particularly Ulfilas, apostle to the Goths during the third century ad—of a native Germanic concept, which was a translation of the Greek ψυχή (psychē), meaning “life, spirit, consciousness”. Although the terms soul and spirit are sometimes used interchangeably, soul may denote a more worldly and less transcendent aspect of a person.

The ancient Greeks considered the soul to be the incorporeal or spiritual “breath” which animates (from the Latin, anima, cf. animal) the living organism. Famous philosophers competed to discover the mystery of the “human engine” and discussions of these concepts are present in many historical masterpieces, including works by Plato or Aristotle. But with the birth of psychology as a science, new theoretical and empirical conceptualizations of the spiritual sphere were needed. The first attempts to address this problem appeared in the psychology of religion, and continue in many other domains: studies of religion, theology, anthropology, and other social sciences.

Scientific interest in the concept of spirituality is still rising. The database of the Institute for Scientific Information indicates that, before 2000, the term spirituality was indexed fewer than 100 times per year whereas, in 2008 alone, it was indexed 489 times. The increasing number of publications on the topic does not reflect a definitive identification of the “real” nature of spirituality; the subject is still open. The aim is to present a new, integrated conception of spirituality—the concept, structure and functioning of spirituality relative to the phenomenon of religiousness, a model of the Threefold Nature of Spirituality (tns). The new model is indispensable because of its three main arguments, namely that:

- there are many different definitions of spirituality and we need one that is synthetic but easily operationalized;
- although there are many empirical illustrations of the nature of spirituality, there is no one theory which uses and merges these discoveries; and
- there is no common point of view which can reconcile apparently contradictory descriptions of spirituality’s mechanisms.

The tns model is an attempt to solve these three problems through binding the three perspectives of the real nature of spirituality.

The following assumptions represent a summary of current scientific views and explorations; in this article they will function as a framework for my initial and further theoretical analysis:

- Spirituality, as a human attribute, is a fact. A number of significant phenomena—such as the placebo effect, higher states of consciousness, and acts of creativity and self-actualization—are related to spirituality, thus challenging the assertion that spirituality is nothing more than a philosophical supposition. Neglecting these findings takes us nowhere. Hill et al. (2000) state that “religion and spirituality are inherently social-psychological phenomena” (p. 53).
- There is no commonly accepted definition of spirituality. Scientists have a serious problem of consensus on this matter. The main difficulty consists in the need to agree on a pragmatic definition, to operationalize it and to explore the phenomenon of spirituality using reliable methods.
- Religiosity can be more easily examined using empirical methods than spirituality. Clear indicators of religious behaviour allow for an exploration of religiousness—for example reading the Bible, going to church or temple and praying. Spirituality, in spite of the lack of a clear definition, is very widely perceived as looking for the sacred and the meaning of life, as morality, and specific interpersonal relationships.
- Spirituality is not a synonym for religiousness. Many articles are devoted to the problem of boundaries between these two phenomena. Reviewing the literature, Zinnbauer and Pargament (2005) come to the conclusion that a clear distinction between spirituality and religiousness is obvious, although even sometimes overestimated.
- Psychology has described the mechanisms underlying the beliefs and the behaviour that results from them. Correlational and longitudinal studies, and experiments, indicate the importance of beliefs, and spiritual motivation as leading to spiritual behaviour. This process is very complicated, because of its involvement in personality, which is not just a simple construct. Many examples can be indicated here: the intellectual and affective basis for spiritual conversion, the role of spiritual strivings in the creation of well-being, and looking for the meaning of life, to name but a few.
- Spirituality is perceived as a dimension of personality. As many cognitive, emotional, experiential and motivational processes are engaged in the spiritual sphere and as spirituality plays an important role in human life, a number of authors have concluded that spirituality is a dimension of personality.

Although these six points are summaries of previous knowledge that must be taken into account, there is a definite lack of an integrated model that shows how personality and spirituality work together. To alter this state of matter and mind, new ideas about spirituality are essential.<sup>[33]</sup>

When a team of sociologists at Baylor University asked a nationally representative sample of Americans to describe which qualities symbolized their impression of God, they discovered that four distinct personalities emerged. These personalities not only tell us a great deal about our religious landscape, they also illuminate the inner neurological landscape of the American soul. In the Baylor study, which was co-facilitated by the Gallup organization, 34 percent of the participants were evangelical Protestants, 22 percent were mainline Protestants, 21 percent were Catholics, 5 percent were associated with black Protestant congregations, and 2.5 percent identified themselves as Jews. Approximately 5 percent associated themselves with other religions such as Buddhist, Christian Science, Mormon, Hindu, Jehovah’s Witnesses, Muslim, Christian Orthodox, and Unitarian. Another 10 percent



consider themselves unaffiliated with a specific denomination or creed. Responders were spread over all ages, from eighteen on up, and represented a variety of levels of education, socioeconomic status, and locations throughout the United States.

Before I share the Baylor findings with you, take a few minutes to think about God. What type of qualities come to mind? Is God loving, or critical, or both? Does God seem friendly or frightening, motherly or fatherly, forgiving or punitive, gentle or severe? How much does God care about the world? Do you see God as distant observer, or as a force that actively interacts with the world?

Whether we are conscious of it or not, we all assign a personality to God, which appears to be neurologically based on the nature of our own personality and beliefs. Different people have different ways of imagining God, and these preferences deeply influence the way we see the world.

Many people use the word “God” to express what they feel is a universally understood concept, but when you look more closely, the definition of God becomes extraordinarily diverse. According to the Baylor research, some see God as kindly and loving, but twice as many Americans see God as punitive and stern. Some see God as distant and unconcerned, but many experience God as being actively involved in their lives. In fact, 20 percent even believe that God favors a specific political party.

When they put the data together, the Baylor researchers concluded that the Americans sampled tended to embrace one of four different personalities of God: authoritarian, critical, distant or benevolent. But these four categories could not be easily assigned to any specific denomination or sect. For example, some evangelicals embraced a benevolent God, most saw God primarily as an authoritarian, and a few saw God as a distant entity who does not involve himself in human affairs.

Those who believe in an authoritarian God represent 32 percent of America. They believe that God is very angry and willing to punish anyone who is unfaithful or who acts in an ungodly way. They may even believe that God causes earthquakes and human disasters as a wake-up call about the sinful behavior of people.

This God is highly involved in world events and the personal lives of individuals, and the people who embrace an authoritarian God want our government to be run according to Christian-based values. One might suspect that the majority of these people would be very negative toward members of non-Christian sects, yet only 22 percent believed it was important to convert others to their belief.

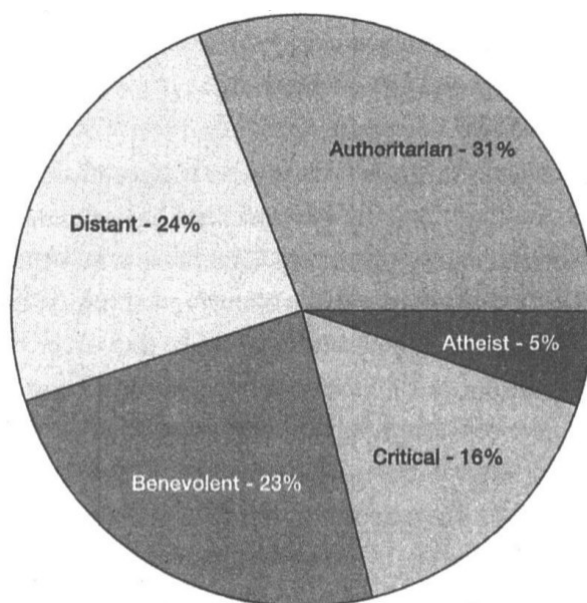
Over half of evangelical and black Protestants assign to God an authoritarian personality. They attend church more often (51 percent go weekly), and nearly half believe in the literal truth of the Bible. This helps to reinforce the image of a wrathful, punitive God. These findings are similar to a University of Rochester study that found that more than 60 percent of American born-again Christians and Catholics believe they will “suffer negative consequences if they disobey their religion”.

Another 16 percent of Americans believe that God is critical but will neither punish nor comfort his flock. This God has an unfavorable view of society. He does not intervene with the world, but he will cast judgement on people in the afterlife.

Interestingly, every religious category had close to the same proportion of people who saw God as a critical entity. Catholics and Protestants were only a few percentage points higher than evangelicals, Jews and those unaffiliated with religious groups.

Only 4 percent of this group felt that it was important to convert others to their religious belief, far less than those who embrace an authoritarian God. Religious observance took low priority, and only 10 percent attended church weekly. After all, if God shows little interest in you, why should you care about God?

Interestingly, when it comes to protecting the environment, this group takes the strongest stance, although the other groups also favored environmental protection. Believers in a critical God were also more likely to favor the equal distribution of wealth and Affirmative Action programs, but again, the percentages were only slightly higher than the other groups. Perhaps if you believe that God is uncaring, this places greater responsibility on society, and on one's own shoulders, to manage affairs of the world.



The Four Personalities of God: Atheist – 5%, Critical – 16%, Benevolent – 23%, Distant – 24%, Authoritarian – 31%.  
The different perspectives on God obtained in the Baylor University survey.  
[How God Changes Your Brain. Andrew Newberg & Mark Robert Waldman.]

When combined with the first group of believers, nearly 50 percent of all Americans embrace a God that is cold, critical and harsh. This reflects an underlying pessimism about the human condition and the moral state of the world.

The second largest group, comprising 24 percent of the American population, sees God as distant and uninvolved. He does not hold opinions about the world or about personal behavior; thus we are left to our own free will to decide what is right and wrong. This God is less of a person and more like a cosmic force that set the laws of nature into motion.

Those who perceive God as distant have higher levels of income and education than any other group. Almost half never go to church, and 38 percent never pray. In contrast, only 2 percent of those who believe in an authoritarian God never pray. It makes one wonder: Does a fear of God make one want to pray more often?

Approximately a third of all Catholics, Protestants and Jews believe in a distant God, yet this group is more open-minded when it comes to gay rights, abortion, and premarital sex. Within this group, many people question the existence of God.

In contrast to 72 percent of Americans who believe in an authoritarian, critical, or distant God, only 23 percent see God as gentle, forgiving, and less likely to respond with wrath. Like those who believe in an authoritarian God, believers in a benevolent God think he is very active in their lives. He listens, responds to prayers, and cares deeply about suffering of others, but he sometimes causes suffering and pain.

Only a quarter of Catholics, mainline Protestants, and evangelicals embrace a loving God, whereas less than 14 percent of black Protestants and Jews see God as a benevolent force. And of those who are unaffiliated, only 5 percent see God in a kindly way. Since most of the Old Testament describes a wrathful God, this may be the primary reason why so few people see God as a symbol of eternal love. To see God as primarily loving, a person must embrace a liberal interpretation of the Bible, ignoring or rejecting the vindictive passages.

Only half of those who believe in a benevolent God strongly advocate Christian values for the rest of the country and the world, while the other half believes in exercising tolerance toward people who hold different religious views. Thus, believing in a loving God is not enough to sway many believers toward accepting a pluralistic nation or world.

The personality you assign to God has distinct neural patterns that correlate with your own emotional styles of behavior. For example, according to the Baylor study, most of those who embrace an authoritarian God tend to favor the death penalty, want to spend more money on the military, want to give the government more power to fight terrorism, and insist that prayer should be allowed in public schools.

Envisioning an authoritarian or critical entity—be it another person or God—will activate the limbic areas of the brain that generate fear and anger. Thus, the brain is primed to fight, and so it should come as no surprise that the strongest advocates of an authoritarian God often call themselves “God’s warriors.”

However, when you perceive God as a benevolent force, a different part of the brain is stimulated in the prefrontal cortex. Loving, compassionate images, faces, or thoughts activate a circuit that involves a tiny area in the front part of your brain called the anterior cingulate. It conveniently sits between the limbic and prefrontal structures, and when stimulated, it suppresses the impulse to get angry or frightened. It also helps generate feelings of empathy toward others who are suffering or hurt.

It is suggested that the anterior cingulate is the true “heart” of your neurological soul, and when this part of the brain is activated, you will feel greater tolerance and acceptance toward others who hold different beliefs. The God of the limbic systems is a frightening God, but the God of the anterior cingulate is loving.

In the four personalities described in the Baylor study, God maintains an “otherness” in the mind of the believer. Neurologically, activity in the parietal lobe is responsible for maintaining this quality of otherness about God. The parietal lobe makes God an object that has a specific location in the universe, separate from yourself.

When Pentecostals were brain scanned while they were speaking in tongues, activity in their parietal lobes increased as they experienced the Holy Spirit talking to them. Other forms of contemplative meditation decrease parietal activity, which allows the practitioner to feel more unified with God. God, then, appears to be everywhere and nowhere, a formless energy, both universal and unique. This God was frequently identified in studies and surveys, but was not reflected in the Baylor study.

Survey of Spiritual Experiences illuminated a fifth personality of God that we think the Baylor study missed. The Baylor researchers provided a checklist of qualities one might associate with God, but they did not include terms that could reflect unitary spiritual experiences in which God transcends the biblical image of a heavenly powerful deity. Instead, their list of “personality” terms was biased toward the otherness of God. For example, they chose words that are easily associated with human traits, like motherly, fatherly, kingly, etc. Other questions also reinforced an anthropomorphic image by asking if the respondent saw God as angry, concerned, involved, or uninvolved in one’s affairs. Only one question allowed the participant to describe God as a “cosmic force in the universe”.

In contrast, when participants of the survey were asked to describe their spiritual experiences, many talked about God as an emotional presence, using words like peace, energy, tranquility, or bliss. God was not a separate entity, but rather a force that permeated everything. God didn’t create the universe, God *was* the universe, a radiance that extended throughout time and space. God was light, God was freedom, and for many people God was consciousness itself. For them, a mystical God often cannot be described with words.

A mystical God is neither “he” nor “she”, nor is punitive, critical, or distant. People who embrace this type of God are often attracted to religious groups that fall outside of mainstream denominations, and often see different religions as reflections of a single underlying spiritual truth. They are more accepting of religious differences and more willing to sample other spiritual traditions and beliefs. Others join nondenominational spiritual groups that liberally apply teachings from different religions and philosophical views.

Based upon surveys conducted by the Barna Group, 11 percent of Americans believe that God is “a state of higher consciousness that a person may reach”. Eight percent define God as “the total realization of personal, human potential,” and 3 percent that each person is God.<sup>[34]</sup>

“Verily, verily, I say unto thee, except a man be born anew he cannot see the kingdom of God”  
John 3:3

Cosmic Consciousness is a higher consciousness than that possessed by the ordinary man. This last is called Self Consciousness and is that faculty upon which rests all of our life (both subjective and objective). To make the matter clear it must be understood that there are three forms or grades of consciousness. (1) Simple Consciousness, which is possessed by say the upper half of the animal kingdom. By means of this faculty a dog or a horse is just as conscious of the things about him as a man is; he is also conscious of his own limbs and body and he knows that these are part of himself. (2) Over and above this Simple Consciousness, which is possessed by man as by animals, man has another which is called Self Consciousness. By virtue of this faculty man is not only conscious of trees, rocks, water, his own limbs and body, but he becomes conscious of himself as a distinct entity apart from all the rest of the universe. Further, by means of self consciousness, man (who knows as the animal knows) becomes capable of treating his own mental states as objects of consciousness. The animal is, as it were, immersed in his consciousness as a fish in the sea; he cannot, even in imagination, get

outside of it for one moment so as to realize it. But man by virtue of self consciousness can step aside, as it were, from himself and think: "Yes, that thought that I had about that matter is true; I know it is true and I know that I know it is true." The writer has been asked: "How do you know that animals cannot think in the same manner?" The answer is simple and conclusive—it is: There is no evidence that any animal can think, but if they could we should soon know it. Between two creatures living together, as dogs or horses and men, and each self conscious, it would be the simplest matter in the world to open up communication. Even as it is, diverse as our psychology, we do, by watching his acts, enter into the dog's mind pretty freely—we see what is going on there—we know that the dog sees and hears, smells and tastes—we know that he has intelligence—adapts means to ends—that he reasons. If he was self conscious we must have learned it long ago. We have not learned it and it is as good as certain that no dog, horse, elephant or ape ever was self conscious. Another thing: on man's self consciousness is built everything in about us distinctively human. Language is the objective of which self consciousness is the subjective. Self consciousness and language (two in one, for they are two halves of the same thing) are the sine qua non of human social life, of manners, of institutions, of industries of all kinds, of all arts useful and fine. If any animal possessed self consciousness it seems certain that it would upon that master faculty build (as man has done) a superstructure of language; of reasoned out customs, industries, art. But no animal has done this, therefore we infer that no animal has self consciousness.

The possession of self consciousness and language (it's other self) by man creates an enormous gap between him and the highest creature possessing simple consciousness merely.

Cosmic Consciousness is a third form which is as far above Self Consciousness as is that above Simple Consciousness. With this form, of course, both simple and self consciousness persist (as simple consciousness persist when self consciousness is acquired), but added to them is the new faculty so often named and to be named in this volume. The prime characteristic of cosmic consciousness is, as its name implies, a consciousness of the cosmos, that is, of the life and order of the universe. What these words mean cannot be touched upon them. There are many elements belonging to the cosmic sense besides the central fact just alluded to. Of these a few may be mentioned. Along with the consciousness of the cosmos there occurs an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence—would make him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation, and joyousness, and a quickening of the moral sense, which is fully as striking and more important both to the individual and to the race than is the enhanced intellectual power. With these come, what may be called, a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already.

In contact with the flux of cosmic consciousness all religions known and named to-day will be melted down. The human soul will be revolutionized. Religion will absolutely dominate the race. It will not depend on tradition. It will not be believed and disbelieved. It will not be part of life, belonging to certain hours, times, occasions. It will not be in sacred books nor in the mouth of priests. Its life will not be in prayers, hymns nor discourses. It will not depend on special revelations, or the words of gods who came down to teach, nor on any bible or bibles. It will have no mission to save men from their sins or to secure them entrance to heaven. It will not teach a future immortality nor future glories, for immortality and all glory will exist in every heart as sight in every eye. Doubt of God and of eternal life will be as impossible as is now doubt of existence; the evidence of each will be the same. Religion will govern every minute of every day of all life. Churches, priests, forms, creeds, prayers, all agents, all intermediaries between the individual man and God will be permanently replaced by direct unmistakable intercourse. Sin will no longer exist nor will salvation be desired. Men will not worry about death or future, about the kingdom of heaven, about what may come with and after the cessation

of the life of the present body. Each soul will feel and know itself to be immortal, will feel and know that the entire universe with all its good and with all its beauty is for it and belongs to it forever.<sup>[35]</sup>

In the Greek teaching method, the professor or the instructor claims to be the authority. If you are attending a Bible study class and the class leader says, "I will teach you the only way to understand this biblical book," you may want to consider the implications. This method is common since most Seminaries and Bible colleges teach a Greek method of learning, which is the same method the church has been utilizing for centuries.

Hebraic teaching methods are different. The teacher wants the students to challenge what they hear. It is through questioning that a student can learn. In addition, the teacher wants his/her students to excel to a point where the student becomes the teacher.

It is said that if two rabbis come together to discuss a passage of Scripture, the result will be at least ten different opinions. All points of view are acceptable if the points can be supported by biblical evidence. It is permissible and encouraged for students to have multiple opinions. There is a depth to God's Word, and God wants us to find all His messages that are placed in the Scriptures.

Seeking out the meaning of the Scriptures beyond the literal meaning is essential to fully understanding God's Word. The Greek method of learning the Scriptures has prevailed over the centuries. One problem is that only the literal interpretation of Scripture was often viewed as valid, as prompted by Martin Luther's "sola literalis" meaning that only the literal interpretation of Scripture was valid. The Fundamentalist movements of today are generally based on the literal interpretation of the Scripture. Therefore, they do not believe that God placed any deeper, hidden, or secret meanings in the Word.

The students of the Scriptures who learn through Hebraic training and understanding have drawn a different conclusion. The Hebrew language itself leads to different possible interpretations because of the construction of the language. The Hebraic method of Bible study opens avenues of thought about God's revelations in the Scripture that may have never been considered. A question may be raised about the Scripture being studied for which there may not be an immediate answer. If so, it becomes the responsibility of the learners to uncover the meaning. Also, remember that multiple opinions about the meaning of Scripture are also acceptable if they can be supported by Scripture.

The methodology employed is to use First Century Scripture study methods integrated with the customs and culture of Yeshua's day to examine the Hebrew and Christian Scriptures, thus gathering a deeper understanding by learning the Scriptures in the way the people of Yeshua's day did.

I have titled the methodology of analyzing a passage of Scripture in a Hebraic manner the "Process of Discovery." This methodology was developed bringing together the various areas of linguistic and cultural understanding. There are several sections to the process and not all the sections apply to every passage of Scripture. The overall result of developing this process is to give the reader a framework into the ideas being presented.

The "Process of Discovery" starts with a Scripture passage. If the passage is in a poetic form, it is identified. Possible poetic techniques include parallelism, chiasmic structures, and repetition. Formatting the passage in its poetic form allows the reader to be able to visualize what the first century CE listener was hearing. The chiasms are labeled by their corresponding sections, for example: A, B, C, B', A'. Not all passages of the Scriptures have a poetic form.

The next step is to "question the narrative," which is accomplished by assuming the reader knows nothing about the passage. Therefore, the questions go from the simple to the complex. The next task is to identify any linguistic patterns. Linguistic patterns include, but are not limited to irony, simile, metaphor, symbolism, idioms, hyperbole, figurative language, personification, and allegory.

Any translation inconsistencies discovered between the English NASB version and either the Hebrew or Greek versions are identified. There are times when a Hebrew or Greek word can be translated in more than one way. Inconsistencies also can be created by the translation committee, which may have decided to use traditional language instead of the actual translation. The decision of the translation committee can be generally found in the Preface or Introduction to the Bible. Perhaps some of the inconsistencies were intentionally added to convey some deeper meaning therefore, the inconsistencies need to be examined.

Echoes of the Hebrew Scriptures in the Christian Scripture are identified. This occurs when a passage from the Hebrew Scripture is used in the Christian Scripture or when a command is directly discussed in the Christian Scriptures. In addition, echoes can be found when Torah (Genesis through Deuteronomy) passages are used in other Hebrew Bible books. In addition to echoes, cross references are listed. A cross reference is a reference to another verse in the Scripture which can assist the reader to understand the verse that is being read.

The names of persons mentioned in the passage are listed. Many of the Hebrew names have meaning and may be associated with places or actions. Jewish parents used to name their children based on what they felt God had in store for their child. An example of this is Abraham whose original name was Abram and was changed to mean eternal father (in this case Abram's name was changed by God to Abraham indicating a function he was to perform). When the Hebrew Bible gives names, many of the occurrences will indicate something special to the reader/listener. The same importance can hold true for the names of places. The time it takes to travel between places can supply insight to the event.

Key words are identified in a verse when they are important to an understanding of that passage. There are no rules for selecting the key words. Searching for other occurrences of the keywords in Scripture in a concordance is necessary to understand how the word was being used; this must be done in either Hebrew or Greek, not in English. A classic Hebraic approach is to find the usage of a word in the Scripture by finding other verses that contain the word. The usage of a word, in its original language, is discovered by searching the Scripture in the language of the word. The verses that contain the word being researched are identified and a pattern for the usage of the word is discerned.

Each verse is examined to see what the usage of the word is which, may reveal a pattern for the word's usage. For Hebrew words the first usage of the word in the Scripture, especially if used in the Torah, is important. For the Greek words the Christian Scriptures are used to determine the word usage in the Scripture. Sometimes finding the equivalent Greek word in the Septuagint then analyzing its usage in Hebrew can be very helpful.

After the linguistic analysis is complete an examination of the cultural implications will be examined. The culture is important because it is not specifically referenced in the biblical narratives as indicated earlier.

From the linguistic analysis and the cultural understanding, it is possible to obtain a deeper meaning of the Scripture beyond the literal meaning of the plain text. That is what the listeners of

Yeshua's time were doing. They put the linguistics and the culture together without even having to contemplate it. They simply did it.

This will lead to a conclusion or a set of conclusions about what the passage is talking about. Most of the time the Hebraic analysis leads to the desire for a deeper analysis to fully understand what Yeshua was talking about or what was happening to Him. Whatever the result, a new deeper understanding of the Scripture will be obtained.

Yeshua brought the secret Torah back to the Hebrew people. This knowledge was given to Moses by the LORD when he was on Mount Sinai. During the centuries between Moses and Yeshua, the secret Torah was lost because of the corruption of the leaders of Israel and Judah. Traditions said that the Messiah would restore the secret Torah. The secret Torah is known to us as the Kabbalah. The secrets are written down in the Zohar, the book of Creation, and a few additional books. These books are considered the mystical writings of Judaism.

The problem Yeshua had teaching the secret Torah is that the disciples and the people had no idea about it. Their understanding of the ways of the LORD was based on the "old teachings" of the Torah. The "old teachings" had been perverted in some ways by the religious leaders of Yeshua's day. Therefore, for Yeshua to teach the secret Torah, He had to get His disciples to a clean slate, thus letting go of what they were taught as kids and young adults and to prepare their minds to accept the secret Torah. This was a new way of thinking and worshiping the LORD.

If Yeshua did not have them "forget" their teachings, then they would have never understood the secret teachings. For the disciples, this teaching would have been new learnings. Even today, the student of the Torah, who is ready to learn the Kabbalah and read the Zohar, must be prepared mentally to let go of a lot of what was learned. Kabbalah has many teachings that enhance biblical stories and lessons. The idea of PaRDeS is to take a student of the Torah through the different levels of learning and understanding.

The secret Torah, Sod, takes the student into the depth of the Torah. It is the discovering of the mystical component of Malkhut and the Tree of Life. It is based on the previous levels of PaRDeS but also at the same time a completely different way of viewing the Universe and the Torah.<sup>[36]</sup>

In Judaism, Jesus is considered to be the most influential and consequently the most damaging of all false prophets. Since the traditional Jewish belief is that the messiah has not yet arrived and that the messianic era is not yet present, it concludes in the total rejection of Jesus as messiah or deity.

Judaism has never accepted any of the supposed fulfillments of prophecy that Christianity attributes to Jesus. Judaism also prohibits the worship of a person as a form of idolatry, since the central belief of Judaism is the absolute unity and uniqueness of God. Jewish eschatology holds that the coming of the Messiah will be associated with a series specific to events that have not yet occurred, including the return of the Jews to their homeland, the rebuilding of the Temple in Jerusalem, a messianic era of peace and the realization that "the knowledge of God" will fill the earth. Since the history books dictate that none of these events occurred during the lifetime of Jesus (nor did they occur after), he is considered not to be the Messiah.

Traditional views of Jesus have been mostly negative, although in the Middle Ages, Judah Halevi and Maimonides saw Jesus as an important preparatory figure for a future universal ethical monotheism of the Messianic Age. Some modern Jewish thinkers have sympathetically speculated that



the historical Jesus may have been closer to Judaism than the Gospels or traditional Jewish accounts would indicate, beginning in the 18th century with the orthodox Jacob Emden and the reformer Moses Mendelssohn. This view is still adopted by some.<sup>[37]</sup>

Jesus is a historical character, and to understand his figure we must contextualize him in history and in his geographical location, as well as in documentary evidence. Jesus is a figure not proven in archaeological sources, which means that his existence has not yet been scientifically verified. The explanation given for this is that he was not a political leader or relevant person in the structure of his society, but only a preacher who moved through the various areas. Despite this, archaeological evidence does support the historicity of a large number of characters and places in the documentary texts. It is also noteworthy to say that it is necessary to separate religion from the figure of Jesus, if we want to carry out any analysis.

Jesus wrote absolutely nothing: like many other preachers and philosophers, we know his teachings from texts written by others. Science has shown that the first texts that speak of Jesus, some letters from Paul, are twenty years after his death. The current scientific community accepts the existence of Jesus as a historical character due to the testimonies that surround his figure, although a small critical sector supports the theory that he was never in the flesh, but that he is a mythical entity from antiquity.

There are two types of documentary sources on the figure of Jesus: Christian sources (obviously partial) – Letters from Paul of Tarsus (50-60 AD). Synoptic Gospels – Matthew, Mark and Luke (70-90 AD). Gospel of John (90-100 AD), Non-Christian sources – Roman documents [from] Pliny, Tacitus, Suetonius (100-160 AD).

Kabbalah is not a religion, but a methodical study of the spiritual causes of the physical realm. These spiritual causes are gathered in one word: "instructions," or Torah. Two Kabbalists give keys to know the Kabbalistic relationship of Jesus: Moisés David Valle (18th century) and Messiah Ben David. The teacher Moisés David Valle explains that Jesus came to explain the secrets of the Torah to all nations so that they could be saved from suffering and misery. The Kabbalist Messiah ben David said the following: Joshua (the correct name of Jesus) was the messiah [*masshiah* kabbalistic concept], son of Yosef, ben Yosef, who came to bring the soul of the Torah. What is the "soul of the Torah"? It is another concept of the kabbalah. The Torah has, like everything that manifests in the cosmos, a body and a soul. The body is the book of the Torah, which is really a set of laws written in code. The soul is the spiritual technology of those same laws.

Was Jesus a Kabbalist? It is difficult to give an opinion on all this without more. The Kabbalists themselves say that he was a Kabbalist. Let's see why. It was not coherent to give Kabbalah to the people because it is a wisdom that requires intellectual and spiritual preparation. They could not have understood the spiritual technology of quantum physics or of gravity and relativity. This could only be delivered to a few prepared ones. Like the Torah, he delivered teachings in parables. He himself acknowledged that he would speak in parables for everyone, but that close to him he would reveal the deepest mysteries. His own conduct then, evidence that the Torah and he had the same teaching method. Some philosophers, scientists and Kabbalists who said that Jesus was a Kabbalist: Elijah Benamozegh, R Rabbi Shimon, Isaac Newton, Edersheim. Jesus was the connection to return the codes of the bible, the tables, to all the pagan nations of the world. For the Israelists he was the Massiah for

this. According to the kabbalists, Jesus was sent to save many nations from his misfortune. He was sent to bring that wisdom to the pagan nations. Kabbalists say they will never let go, but the energy of Jesus is still on Earth, to test the Torah. However, the work was not completed. He was supposedly killed for telling "disgusting lies." Those lies were tied to the person of him.

No other prophet said "I am the Light, the way, the Truth." "I am the way" is similar to the enigmatic phrase "Through the son of God you will reach the Father." To get to the Father, a code is required that is the spiritual transformer of the world. That code is called Zohar. The Zohar is a 23 volume document written by the prominent kabbalist Rav Simon Bar Yojai. There is evidence that Simon Bar Yojai and his disciples lived before Christ. All the main teachings of Christianity are found in the Zohar. The Zohar is usually placed in the 13th century to break this idea. The first Zohars issued by non-Kabbalistic communities were cut off and did not show all the content, but instead removed the parts that evidence the connection with Christianity. The school represented by Yojai provided Christianity with all its dogmas. Jesus spent time on the shore of the Sea of Galilee. The source of Kabbalah's living wisdom.

At the time when Kabbalah reached its peak, the time of the second temple, that was where the wisdom was given through Yojai. Kabbalistic evidence shows that Jesus learned everything from Rabbi Shimon Bar Yochai and his school. There are a number of mysteries locked up in the Zohar that detail the main mysteries of Jesus' teaching: The Mystery of the Trinity. The Mystery of the Cross and Golgotha. The Mystery of the idea of the Son of God. As revealed in the wisdom of Kabbalah, there is a messiah in every generation. The Torah reveals that two messiahs will be spectacularly powerful. Their names are Mashiah ben Yosef and Mashiah ben David. These are not actually the correct names for the messiahs, as "ben Yosef" means son of Joseph and "ben David" means son of David. Jesus, the messiah, was the son of Yosef and the messiah of his generation.

Kabbalah are the secrets of God, and therefore of the Torah or laws of Creation. Kabbalist Abraham Ibn Ezra explained that Reality is a book - just as our life has a beginning, an end, and changes in between. From this analogy he extracted the path of the energy towards the Light. Energy requires a transformer to become Light. That transformer is us. The transformer exercises the function of Teshuva. Teshuvah means Return and is the Christian concept of "repentance." Return to where? To the father! Here is the mystery of Golgotha and the Crucifixion. The son is the way back to the father. Kabbalists explain that the sacred name of god is the tetragrammaton: God and the ten dimensions. The Tetragrammaton is made up of four letters. And you. Wisdom. The father. Vav. Beauty. The son. In VAV appears Zeir anpin, who in the Zohar is known as the Son. Golgotha means "skull." That's where the Latinism "calvary" comes from. Many Kabbalists reveal that Golgotha is the skull of Adam. Adam is the Primordial Man of the Tree of Life.<sup>[38]</sup>

The claim that Jesus was an anarchist has been made by a variety of individuals and movements throughout history. Although there have been significant differences in what has been meant, it is possible to determine the validity of such a judgement. Once initial questions about historicity, methodology, and definition have been addressed, it is apparent that there are a number of recurrent, dominant, motifs within our earliest sources about the figure of Jesus that can legitimately be judged anarchist. The 'Kingdom of God' for example, a concept that pervades the earliest data, includes the active identification and critique of coercive relations of power, and the enactment of new, egalitarian and prefigurative modes of social life, as well as a reflexive, undetermined, and self-creative praxis. The pedagogy of the historical Jesus also appears to have been predominately prefigurative and non-coercive. Although the picture certainly is not uniform, and there are early motifs that can be judged

authoritarian and hierarchical, claims that the historical Jesus was an anarchist are legitimate, defensible and valuable.

It is true that if we could follow the precepts of the Nazarene this would be a different world to live in. There would then be no murder and no war; no cheating and lying and profit-making. There would be neither slave nor master, and we should all live like brothers, in peace and harmony. There would be neither poor nor rich, neither crime nor prison, but that would not be what the church wants. It would be what the Anarchists want.

The claim that Jesus was an anarchist is one that has been made by a variety of individuals and movements since the term “anarchist” itself first began to be commonly used from the 1840s onwards. Nietzsche, is probably amongst the most culturally significant to have given Jesus this label, though other prominent figures have made more or less the same claim, including Berdyaev, Tolstoy, and Wilde, as have a host of lesser known figures. It has been most common amongst groups and networks that are overt in their espousal of some form of Christian anarchism, such as the Catholic Worker Movement, the Jesus Radicals, the Brotherhood Church, and the Union of the Spiritual Communities of Christ, but could also be said to be implied in movements that have been identified as containing implicit anarchist characteristics, such as those associated with some forms of liberation theology and related contextual theologies. The anarchist potentiality of the historical Jesus was even recognized by classical anarchist thinkers, most prominently Proudhon, but also, to varying degrees, Bakunin, Kropotkin, and Stirner.

Of course, what exactly is meant when someone calls Jesus an “anarchist” is not self-evident and there is sometimes little, if anything, that such claims have in common. Authors assume a range of different interpretations of the figure of Jesus and also of anarchism itself in making their judgments.

In asking whether the historical Jesus can be usefully labeled an anarchist I am conscious that many anarchists may be familiar with material, academic and otherwise, which maintains that Jesus of Nazareth never existed, and they may think that my question is a pointless one to try to answer. Although no questions should be ignored in the critical study of religion, the arguments of those who doubt the existence of the historical Jesus are unpersuasive. None of the opponents of early Christianity, although they found numerous grounds for criticising the life and teaching of Jesus, doubted his existence, and, to put the matter concisely, the existence of Jesus of Nazareth is by far the most plausible way of explaining the traditions we have about a first-century, charismatic, Jewish peasant of that name.

The teachings of the historical Jesus are, for example, often assumed to be easily accessible. For some, this is just a matter of rescuing Jesus from Paul (and often, by implication, the later church), but however rhetorically appealing it is to many Christian anarchists for whom Paul can be a rather uncomfortable figure, this is not a defensible approach as Paul is the author of the earliest Christian literature that we possess and provides us with data about the historical Jesus, which, limited though it is, actually predates the gospels.

I am conscious that it might be argued that the theism of the historical Jesus precludes him from being considered an anarchist. Most of the words or actions ascribed to him, in one way or another, either reference or are predicated upon belief in God. For example, the arrival of God’s rule and its implication for humans seems to have preoccupied him and is at the heart of whatever socio-political vision he may have had, as we shall see. However, it is not the case that anarchism necessarily implies atheism. Atheism is central to many forms of classical anarchism. Such atheism is often predicated

upon the need to reject the tyranny assumed to be inherent in the idea of an omnipotent God. However, it is also driven by the desire to oppose the oppression that is thought to result from the social consequences of belief in God, both that oppression caused by religious institutions themselves and the power that they exert, and also the oppression which results from the support such religious institutions, in turn, provide to the state, the prime focus of the anarchist critique of exploitation.

The atheism of anarchism can be so intense as to spill over into misotheism, not just a denial of the existence of God but an active hatred of God. However, as the influential chronicler of anarchism, Peter Marshall has noted, “Anarchism is not necessarily atheistic any more than socialism is.” And it is clear from the existence of religious anarchists of various kinds, some of which we have already mentioned, that this is the case. However eccentric they might appear, religious anarchists are not normally considered outside the anarchist fold in studies of the field.

If we want to determine whether the historical Jesus can be termed an “anarchist” we need to determine not only how we can arrive at knowledge about the figure than might allow us to make such a judgement but also what we mean by the term “anarchist” when we attempt such an evaluation. In addition, we will need to address two potential criticisms of the business of determining whether the term “anarchist” is a fair one to apply to Jesus: that the term “anarchist” is anachronistic and ethnocentric.

Any attempt to define anarchism has to deal with the problem of its popular image. The notion that anarchism is about the absence of order rather than the absence of government, that it is synonymous with chaos and senseless violence, has persisted since the Victorian period. Of course, there are some forms of insurrectionary anarchism that appear to fit this stereotype but counter to the popular image, the use of violence is, for most anarchists, subject to considerable constraints, and most would eschew anything that could be deemed to be coercive violence against persons, even if outright pacifism is a minority position. Far from being senseless and destructive, most anarchists would consider themselves engaged in a constructive project consisting of “reconstructive visions, prefigurative politics and self-organisation”.

But once we move past the problem of the popular image of anarchism, and try to define anarchism more accurately, we still face a number of acute challenges. There are, for example, a range of terms commonly used to qualify the word “anarchist”, such as collectivist, communist, individualist, liberal, life-style, mutualist, poststructuralist, primitivist, social, and syndicalist, the diversity of which seems, at first sight, to indicate something that is so pluriform that it resists definition. But whilst such labels, and more, are clearly significant, it is possible to have what has been called “an anarchism without adjectives”, some kind of anarchism that is roughly representative of what most forms of anarchism have in common and true to its varied but essentially ecumenical character. Although it is customary to begin such fundamental definitions with an etymological point about the Greek word *anarchos*, from which the term anarchism is derived, and to point out that it means “without a ruler”, this does not get us very far, and saying something more is challenging, not least because anarchism is profoundly anti-dogmatic. Nonetheless, the definition of the anthropologist Brian Morris is one that is helpful for our purposes, encapsulating both its critical and constructive programme.

“Anarchists are people who reject all forms of government or coercive authority, all forms of hierarchy and domination [...] But anarchists also seek to establish or bring about by varying means, a condition of anarchy, that is, a decentralised society without coercive institutions.”

As Graeber has noted, the founding ideologues of anarchism, such as Proudhon, “did not think of themselves as having invented anything particularly new. The basic principles of anarchism – self-organization, voluntary association, mutual aid – referred to forms of human behaviour they assumed it had been around about as long as humanity.”<sup>[39]</sup>

These assertions might seem even more disturbing than the unification of the church as a global entity. Nevertheless the apocalyptic interpretation of such assumptions might be out of order. Again a different interpretation of the scriptures should be necessary in order to be discerning.

666 is called the "number of the beast" in (most manuscripts of) chapter 13 of the Book of Revelation of the New Testament.

The Roman numeral for 666, DCLXVI, has exactly one occurrence of all symbols whose value is less than 1000 in decreasing order (D = 500, C = 100, L = 50, X = 10, V = 5, I = 1).

In the Textus Receptus manuscripts of the New Testament, the Book of Revelation (13:17–18) cryptically asserts 666 to be "man's number" or "the number of a man" (depending on how the text is translated) associated with the Beast, an antagonistic creature that appears briefly about two-thirds into the apocalyptic vision. Some manuscripts of the original Greek use the symbols χξζ chi xi stigma (or χξϛ with adigamma), while other manuscripts spell out the number in words.

In modern popular culture, 666 has become one of the most widely recognized symbols for the Antichrist or, alternatively, the devil. The devil, who is illustrated here in number 666 is purportedly used to invoke Satan. Earnest references to an engraved interpretation by the number occur both among apocalypticist Christian groups and in explicitly anti-Christian subcultures. References in contemporary Western art or literature are, more likely than not, intentional references to the Beast symbolism. Such popular references are therefore too numerous to list.

It is common to see the symbolic role of the integer 666 transferred to the digit sequence 6-6-6. Some people take the Satanic associations of 666 so seriously that they actively avoid things related to 666 or the digits 6-6-6. This is known as hexakosioihexekontahexaphobia.

The Number of the Beast is cited as 616 in some early biblical manuscripts, the earliest known instance being in Papyrus 115.

Using gematria, Neron Caesar transliterated from Greek into Hebrew short-form spelling, נרון קסר, produces the number 666. The Latin spelling of "Nero Caesar" transliterated into Hebrew short-form, נרון קסר, produces the number 616. Thus, in the Bible, 666 may have been a coded reference to Nero, the Roman Emperor from 55 to 68 AD.<sup>[40]</sup>

Realized eschatology is a Christian eschatological theory popularized by J.A.T. Robinson, Joachim Jeremias, Ethelbert Stauffer (1902- 1979), and C. H. Dodd (1884–1973) that holds that the eschatological passages in the New Testament do not refer to the future, but instead refer to the ministry of Jesus and his lasting legacy. Eschatology is therefore not the end of the world but its rebirth instituted by Jesus and continued by his disciples, a historical (rather than transhistorical) phenomenon. Those holding this view generally dismiss end times theories, believing them to be irrelevant; they hold that what Jesus said and did, and told his disciples to do likewise, are of greater significance than any messianic expectations.<sup>[41]</sup>

Even beyond the gematric relation between Neron Caesar and the beast, there is a work denominated “The Apocalypse Unsealed”, by James M. Pryse, which relates the book of Revelations of the Christian Bible with what is called ‘The Key of the Sacred Science’.

The purpose of the book is to show that the Apocalypse is a manual of spiritual development and not as conventionally interpreted a cryptic history or prophecy. The interpretation there offered is not based upon any peculiarities of the translators work, or upon mere matter of details, but rests broadly upon the undisputed meanings of the Greek text.

Every thoughtful student of the literature of the ancient religions, including that of early Christianity, can not but be impressed by the fact that in each and all of them may be found very clear intimations of a secret traditional lore, an arcane science handed down from times immemorial.

This secret body of knowledge is repeatedly alluded to in the New Testament, as also in the Upanishads and other ancient writings, in whose pages a few of the arcane doctrines are cautiously unveiled; and from the meagre glimpses thus afforded of the system it is clearly apparent that it was essentially the same in all the old religions and philosophies, constituting in fact their common esoteric basis. In the primitive Christian Church organized as a secret society, this Gnosis or secret science was guarded with jealous care being imparted only to a comparative few who were deemed worthy of initiation, according to the maxim “Many are the called but few are the chosen.”

Through corrupting political influences and the ultimate dominance by a selfish and decadent priesthood, the Christian Society in the early centuries lost this esoteric knowledge, in place of which there grew up during the succeeding centuries a system of dogmatic theology formulated from the literal interpretation the dead letter of the books of the Old and New Testaments.

On the hypothesis that the Bible as a divine revelation, contains a record of Gods dealings with mankind throughout the ages the historical element in it has been unduly emphasized while books that are purely allegorical and mystical have been construed as history. For several centuries it was attempted to give the Apocalypse an historical interpretation; and failing this, through the lack of any record of past events that would serve the purpose, it was next interpreted as history of the future, that is, prophecy. At the present time, the Apocalypse is the despair of theology; the ablest scholars in the ranks of orthodoxy frankly admit that it must be regarded as an unsolved, and possibly insoluble enigma. They translate its title “Revelation” – yet it reveals nothing to them.

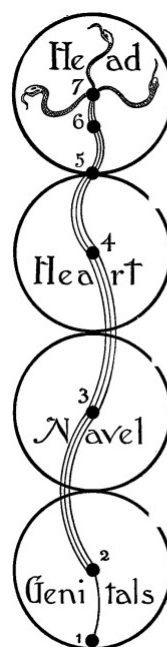
Yet the Apocalypse is the key to the New Testament; more, it is in very truth the key of the Gnosis. Incomprehensible as the book may seem to the exoteric scholar, however great his intellectual attainments, keen his mental acumen, and vast his store of erudition, to the mere tyro in the sacred science the general meaning of the Apocalypse is perfectly clear. It is unintelligible to the conventional scholar simply because its subject-matter, veiled in symbolical language, relates to the Mysteries of the early Christian Society, the esoteric teachings which it was not lawful to reveal. For secrecy has always been maintained regarding the sacred science, so as to guard it from those who are morally unworthy to receive it; since the power its possession confers would be destructive to them and injurious to their fellow-men.

Moreover, although the Apocalypse treats very fully of the spiritual and psychic forces in man, it nowhere gives even a clue to the process by which these forces can be aroused to action; in fact, in the introductory part Ioannes clearly intimates that it is intended for the guidance of those who, without

any esoteric instruction, find these forces awakened within them by the very purity of their nature and the intensity of their aspiration for the spiritual life.

The sympathetic system consists of a series of distinct nerve centres, or ganglia — small masses of vascular neurine — extending on each side of the spinal column from the head to the coccyx. Some knowledge of these ganglia and the forces associated with them is indispensable in an examination into the meaning of the Apocalypse; and as their occult nature is more fully elucidated in the Upanishads than in any other available ancient works the teaching therein contained will here be referred to. The ganglia are called chakras, “discs”, and forty-nine of them are counted, of which the seven principal ones are the following: (1) sacral ganglion, (2) prostatic, (3) epigastric, (4) cardiac, (5) pharyngeal, (6) cavernous, and (7) the conarium.

1. The Conqueror ( <i>ho nikón</i> )	2. Intuitively Wise ( <i>epistēmōn</i> )	3. The Higher Mind ( <i>Iésous</i> )
$\delta \dots\dots 70$ $\nu \dots\dots 50$ $\iota \dots\dots 10$ $\kappa \dots\dots 20$ $\omega \dots\dots 800$ $\gamma \dots\dots 50$ <hr/> 1,000	$\xi \dots\dots 5$ $\pi \dots\dots 80$ $\iota \dots\dots 10$ $\sigma\tau \dots\dots 6$ $\eta \dots\dots 8$ $\mu \dots\dots 40$ $\omega \dots\dots 800$ $\nu \dots\dots 50$ <hr/> 999	$\text{I} \dots\dots 10$ $\eta \dots\dots 8$ $\sigma \dots\dots 200$ $\omega \dots\dots 70$ $\nu \dots\dots 400$ $\varsigma \dots\dots 200$ <hr/> 888
4. The Cross ( <i>stauros</i> )	5. The Lower Mind ( <i>hē phrēn</i> )	6. Desire ( <i>epithumia</i> )
$\sigma\tau \dots\dots 6$ $\alpha \dots\dots 1$ $\nu \dots\dots 400$ $\rho \dots\dots 100$ $\omega \dots\dots 70$ $\varsigma \dots\dots 200$ <hr/> 777	$\eta \dots\dots 8$ $\phi \dots\dots 500$ $\rho \dots\dots 100$ $\eta \dots\dots 8$ $\nu \dots\dots 50$ <hr/> 666	$\xi \dots\dots 5$ $\pi \dots\dots 80$ $\iota \dots\dots 10$ $\theta \dots\dots 9$ $\nu \dots\dots 400$ $\mu \dots\dots 40$ $\iota \dots\dots 10$ $\alpha \dots\dots 1$ <hr/> 555
7. The Serpent-coil ( <i>speirēma</i> )	8. Incontinence ( <i>akrasia</i> )	(8.) Licentiousness ( <i>akolasta</i> )
$\sigma \dots\dots 200$ $\pi \dots\dots 80$ $\epsilon \dots\dots 5$ $\iota \dots\dots 10$ $\rho \dots\dots 100$ $\eta \dots\dots 8$ $\mu \dots\dots 40$ $\alpha \dots\dots 1$ <hr/> 444	$\alpha \dots\dots 1$ $\kappa \dots\dots 20$ $\rho \dots\dots 100$ $\omega \dots\dots 1$ $\sigma \dots\dots 200$ $\iota \dots\dots 10$ $\omega \dots\dots 1$ <hr/> 333	$\alpha \dots\dots 1$ $\kappa \dots\dots 20$ $\omega \dots\dots 70$ $\lambda \dots\dots 30$ $\alpha \dots\dots 1$ $\sigma \dots\dots 200$ $\iota \dots\dots 10$ $\alpha \dots\dots 1$ <hr/> 333

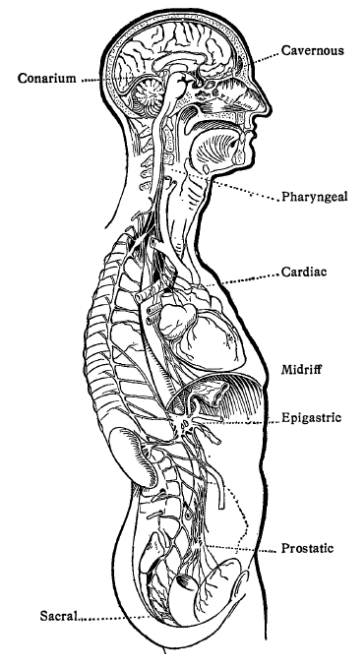


1000 *Ho Nikón, "The Conqueror"*  
999 *Epistēmōn, Intuitively Wise*  
888 *Iésous, the Higher Mind*  
I. "The Lamb"  
777 *Stauros, the Cross*

666 *Hē Phrēn, the Lower Mind*  
II. "The Beast"

555 *Epithumia, Desire*  
III. "The Red Dragon"

444 *Speirēma, the Serpent-coil*  
333 *Akrasia, Sensuality*  
IV. "The False Seer"



The Number of the Names, The Gnostic Chart Concealed in the Apocalypse, and The Seven Principal Ganglia. [The Apocalypse Unsealed. James M. Pryse]

When through the action of mans spiritual will, whether by his conscious effort or unconsciously so far as his phrenic mind is concerned, the latent kundalini (*speirema*), which in the Upanishads is poetically said to lie coiled up like a slumbering serpent, is aroused to activity, it displaces the slow-moving nervous force or neuricity and becomes the agent of the telestic or perfecting work.<sup>[42]</sup>

The chakra system offers a framework for understanding human energy in a way that integrates mind, body and spirit. “Chakra,” the Sanskrit word for “wheel,” refers to energy vortices in the human body first described over 4000 years ago in India. Chakras may be conceptualized as organizing centers for the reception, assimilation, and transmission of life energies. Most schools of yoga distinguish seven major chakras, each with a specific location in the “subtle” or nonphysical body and associated with specific physical, psychological and spiritual issues.

According to the chakra system, prana, literally “breathing forth,” is the universal life force accessed through the breath. It circulates in five different forms through a complex system of 72,000 nadis, or channels. The most significant of these is the central column of energy, the sushumna, also called the “way to liberation”. The ida and pingala channels, feminine and masculine in quality, originate to the left and right, respectively, of the sushumna nadi and coil around it from the base of the spine to the third eye in a serpentine pattern, ending at the nostrils. The six lower chakras are located at the intersections of the ida and pingala, while the seventh is located at the crown of the head. Although the chakras exist in the “subtle” rather than physical body, they also correspond to seven major nerve ganglia of the spinal column. Disturbances, imbalances and blocks in the flow of energy within and between the chakras are created by and mirror disturbances in the life of an individual. Restoration of balance and flow—whether through yoga, meditation, breathing exercises, massage, medicine, psychotherapy, or other means—leads to improved health and well-being.

The flow of energy from the base chakra up through the crown chakra is described as the Liberating Current because it represents the flow of energy from physical reality (prakriti) to limitless consciousness (samadhi). In the Tantric texts, Kundalini-shakti refers to the “serpentpower” that resides in a state of potency at the root chakra. Through various practices, one can achieve a state of purification in which the kundalini-shakti ascends up to and through the crown chakra, awakening consciousness and leading to the immortal condition of “self-realization.”

In addition to the Liberating Current that flows upward from the root chakra through the crown chakra, there is a Manifesting Current that flows downward from the crown chakra through the root chakra. The latter takes us from consciousness, through inspiration, to the concrete manifestation of our unique life purpose. Together the Liberating and Manifesting Currents offer a system of energetic balance between body and spirit, or matter and consciousness. By allowing the free flow of energy through both currents, we can have a life of both presence and transcendence.

Ancient wisdom traditions from the four corners of the globe demonstrate striking similarities to key aspects of the chakra system. Most of these traditions describe a non-physical energy body, many describe movement of energy along subtle pathways, and some describe specific energy centers that correspond to the chakras.

In the oldest known belief systems, the ancient Goddess cultures of Europe, a spiral is used to symbolize the serpent-force of the Goddess’s energy as it “awakens dormant life power and moves it forward”.

On the continent of Africa, similarities can be found between the chakra system and the ancient texts of Egypt. In the Egyptian Book of the Dead, which originated in the Pyramid Texts of the 3rd millennium BCE, Ka represents the energy body, while sekhem, like prana, is the life force that runs through all subtle channels of the body and can be harmonized and increased through breath work.

The Hermetica, an early alchemical text that originated around 200 CE from the ancient Egyptian texts, states that humans are the meeting place of spirit and matter. In the Hermetic tradition, spiritual awakening is symbolized by the caduceus a staff entwined with two serpents sometimes surmounted with wings suggestive of the 6th chakra. The caduceus first appeared in Mesopotamia on a vase dated from approximately 2100 BCE.



The Indian, Greek, Chinese, Islamic, and European schools of alchemy are all believed to have originated from ancient Egypt. In pre-Christian Greece the Pythagoreans wrote about the Luminous Body Light. The famous Swiss alchemist Paracelsus (1493-1541 CE) used the term Illiaster for “the spiritual force in matter which strives towards perfection and towards the building of forms”. He wrote: “When a child is born, its heavens are born with it and the seven organs which for themselves have the power to be seven planets and thus everything that belongs to its heavens”. Many European alchemists used a diagram of a seven-pointed star to map a pathway for human development. In 17th century Bavaria, Gichtel laid out the seven classical planets within the framework of the human body and associated each with a vice. He then included a spiral line that, alternating up and down, maps out a pathway to transformation.

Many correspondences are found between the chakra system and Traditional Chinese Medicine (TCM). Key elements of TCM appeared before 200 BCE, and its underlying concepts have changed very little in over 2000 years. In TCM, as in chakra theory, the life force, or chi, begins its journey through the human body in the lungs. It flows through a complex network of pathways, or meridians, designated yin or yang. All natural phenomena embody the continuous interplay between the two poles of yin/earth energy and yang/heaven energy. Ill health results from a disturbance or blockage of chi. More specifically, an imbalance in the flow of energy through one meridian often brings about imbalances in others. In addition, other factors including emotions can affect individual meridians and the meridian network as a whole, thus affecting bodily functions.

The central governor vessel meridian corresponds to the central sushumna nadi both in location and function. It begins at the base of the spine and ascends up to the top of the head. It is said that “ki [chi] is stored in this meridian like water in a lake.” Motoyama describes the Taoist practice of shoshuten, or “Circulation of Light,” in which “ki (chi) energy is raised from the tip of the coccyx to the top of the head” and compares it with the practice of Tantra yoga: “In both cases, this physiological energy is sublimated into higher psychological or spiritual energy... thus the functions of the sushumna and the governor vessel meridian in spiritual practices of their respective traditions exhibit a high degree of correspondence”.

Because Native American culture is transmitted primarily through oral tradition, there are no ancient texts, yet images from ancient tribes throughout the Americas indicate intriguing correspondences with the chakra system. For example, a sculpture of the Aztec god Quetzalcoatl depicts on the crown of his head a 1000-petalled sunburst of spiritual illumination and the serpent of the liberated spinal fire. Forms of this Feathered Serpent deity were important in art and religion in most of Mesoamerica for close to 2,000 years, from the Pre-Classic era until the Spanish Conquest. A picture manuscript from the Mixtec tribe shows a serpent deity in a double helix resembling a modified caduceus. The ancient Incan deity Viracocha was depicted with a nimbus, or halo, signifying the external expression of an internal supernatural force; its light signifies intellect or mystical knowledge. More recently, a drawing of a Navajo doll shows bits of stone, coral and shell inserted into the figurine at the locations of the seven chakras.

Turning to living tribes of North America, we find even more striking correspondences to the chakra system. Hyemeyohsts Storm, teaching from the Cheyenne Tradition, writes the following: “How you balance your Self – Spiritually, Emotionally, Physically, and Mentally, is the challenge you must accept...while you live here on Mother Earth...” He then shares detailed teaching about the “Energy Field” of the human body and the “spheres” of the body (i.e., the Stomach, the Brain, the Mouth/Throat/Voice, etc.), and maps them on the Medicine Wheel.

According to The Book of the Hopi: "The living body of man and the living body of the earth were constructed in the same way. Through each ran an axis ... along this axis were several vibratory centers ... The first of these in man lay at the top of the head ... just below it lay the second center, the organ called the brain ... The third center lay in the throat ... The fourth center was the heart ... The last of man's important centers lay under his navel, the organ some people now call the solar plexus...The fifth center, the one under the navel was said to be "the one which directed all the functions of man."

Robert Ghost Wolf, his own lineage Lakota and Iroquois and having had teachers from several North American tribes, discusses our energetic "light bodies" and the phenomenon of "ascension", when the physical body is left behind and the light body merges with the Light. He states that there are seven rays of the rainbow each of which "influences our Human consciousness and the spinning of the dream called life, the dream of temporal existence".

Michael Drake, a ceremonial drummer of Cherokee descent, draws a direct correspondence between Native American energy centers and chakras: "The spiritual traditions of the Hopi, Cherokee, Tibetan, Hindu, and other cultures teach us that there are vibratory centers within the human body. All describe spinning wheels of energy called chakras, lying along the spine. There are seven major chakras situated along the vertical spinal axis from the genital region to the crown of the head... Chakras function much like electrical junction boxes, mediating spiritual energy throughout the entire mind-body system. They are the interface among the physical, mental, and spiritual aspects of one's being. Imbalances in chakras lead to imbalances in body, mind, and spirit."

Correspondences with the chakra system are found on the continent of Australia as well. The indigenous people of Australia (commonly called "Aborigines") migrated from somewhere in Asia to the Australian continent 30,000-40,000 years ago. Although made up of over 500 distinct groups, aboriginal people are linked by some common spiritual beliefs, among them the Rainbow Serpent, also known as the Rainbow Snake. A consistent theme in Aboriginal painting, the Rainbow Serpent has been found in rock art up to 6000 years old. This large, snake-like creature is the protector of the land and its people and the source of all life. However, like Kundalini-Shakti, the Rainbow Serpent can also be a destructive force if it is not properly respected.

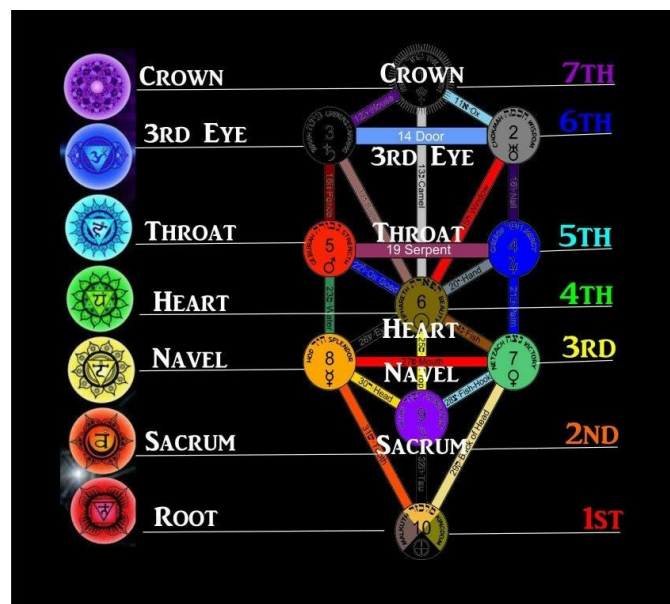
Perhaps the greatest similarity is between the chakra system and the Jewish mystical tradition of Kabbalah. According to the 11th century Spanish mystic who originated the term, "Kabbalah" refers to the direct transmission of timeless spiritual wisdom for the purpose of achieving higher states of consciousness and oneness with the Infinite. Its first written text was a 6 th century collection of writings on meditation, the most important lesson of which is the importance of harmonizing spirituality and daily life. Kabbalah evolved to include visualization, breathing, Sufi-influenced body movements, and meditation on colors, sounds, smells and touch in order to achieve the highest meditative state.

Kabbalah teaches that there are four levels to our experience of the world – asiyah (action), yetzirah (formation), briyah (creation), and atzilut (emanation), and four souls – nefesh (fleshly soul), rauch (emotional soul), neshamah (intellectual soul), and chayah (spiritual soul), that roughly correspond to body, heart, mind, and spirit (Michaelson, Learn Kabbalah). However, as with the chakra system, the greatest spiritual achievement is found not in transcending the body but rather in joining body and spirit together: "The point is not to flee from one plane of experience to the other. It is to richly experience all four, and balance among them."

The sefirot (variously translated as spheres, worlds, emanations, or stages of consciousness) are ten divine qualities that give shape and form to the world and to our human experience. Like the chakra system, they “serve as a link between physical world and the unseen infinite source”. As they are traditionally mapped on the Tree of Life, they group into seven levels with remarkable correspondences to the seven chakras. Through the practice of Kabbalah, “we can learn to perceive these qualities and experience life more subtly and more consciously.”

The central pillar of the tree corresponds to the spine. As with pingala and ida, the right and left columns are considered to be male and female essences, respectively. A zig-zag path flows down from the highest point on the cosmic Tree, connecting each of the sefirot. The Zohar, the most famous Kabbalah text, guides the seeker along this circuitous path with detailed instructions for contemplating each sefirah, including its associated mental function, body part, sacred name and color.

A survey of ancient wisdom traditions from around the globe indicates that there are compelling similarities between the chakra system that originated in India over 4000 years ago and ancient wisdom traditions from six different continents. Common themes include the notion of human beings as having both a physical body and a non-physical energy body, specific energy centers, the movement of energy along subtle pathways, and practices for healing and enriching one’s life through the integration of body, mind and spirit.<sup>[43]</sup>



7 Gates of the Kabbalah Tree of Life aligned with the Chakras. [Unknown Source.]

Many similarities and correspondences are found in Jewish mysticism (Kabbalah) and Hindu mysticism (Vedanta-Advaita). In both traditions, the ultimate goal is to experience communion with a Divine Source. To reach this level of transcendence, each system speaks of an individualized soul with three characteristics that merge with a Godhead. Through deep meditative practices, the soul experiences a divine influx of the Infinite. The Hindu Upanishads and the Jewish Zohar speak of similar methodologies for achieving a mystical experience. Vedantin Adi Shankara and Kabbalist Abraham Abulafia created esoteric systems for advancing mystical practices. Additionally, metaphysical beliefs on Being and Non-Being are comparable in both traditions. The cyclical nature of universes and transmigration of souls offer a unified theory of microcosm and macrocosm. Throughout the centuries, spiritual leaders contributed new knowledge to cosmology, esoteric interpretations, and

daily practices for attaining higher consciousness. The contextual evolution of Vedanta and Kabbalah has been corroborated and finds support in modern scholarly discourse. Conclusions are offered on the benefits of mystical experiences including assimilation of wisdom, achieving transcendence, and living in a continual state of illumination.

It is important to review the details of the mystical union in Vedanta and the method of divine inflow and outflow experienced by the mystic. This hypothesis presumes that the mystic's atman ascends toward the *Overmind* (an aspect of Brahman), and simultaneously, the Overmind descends toward atman. The Overmind and atman intertwine in a metaphysical realm that is conducive for achieving union. Upon conclusion of the experience, atman descends back into the body and the Overmind returns to Brahman.

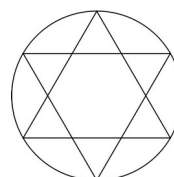
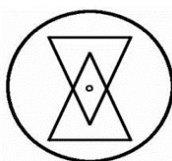
In Vedic writings, the Overmind personifies the goddess *Shakti*, who is waiting for atman to reunite with her. Shakti is the conduit for connecting the human soul with a personification of the Divine Feminine. During the mystical experience, Shakti fills the mystic's mind with a wider perception of unlimited oneness. Similarly, a Vedic practice known as *Tantra* induces another type of mystical experience that occurs during sexual union. As husband and wife reach climax during sexual union, they envision divine union between Shakti (personified feminine) and Shiva (personified masculine). As the unifying energies of Shakti-Shiva descends, the husband and wife feel the forces of the gods engulfing them. Subsequently, an indescribable feeling of ecstasy overwhelms the married couple as they concentrate on thoughts of divine images.

There are corresponding symbols for the union between masculine and feminine personifications. The same geometrical pattern of two intersecting triangles (masculine upward; feminine downward) represents Shakti merging with atman in Hinduism, and Shekinah merging with yechidah in Kabbalah. These intersecting triads form the Star of David in Judaism, and the Shatkona in Hinduism:



Star of David and Shatkona. [Correspondences in Jewish Mysticism / Kabbalah and Hindu Mysticism / Vedanta-Advaita. Robert Waxman.]

These symbols represent the unification between soul and Source, and a shifting away from the world of duality into a monistic, cosmic oneness. The Star of David and Shatkona symbolize a state of mystical union between the mortal and the Divine. The merging of the triangles occurs as the lower triangular inflow of feminine energies (Shekinah and Shakti) move toward unification with the upper triangular triad of masculine energies (yechidah and atman):



These two triangles symbolically merge and represent the geometrics of the mystical experience. This marriage of male and female energies culminates in a climatic, cosmic sensation of ecstasy in both traditions (devekut and samadhi). Thus, a correspondence in sexual meditative practices is supported by similarities found in ancient Jewish and Hindu texts.<sup>[44]</sup>

Tantra is a path to God—the feeling of divine blessing and presence in every aspect of your life, including sex. This connection with the divine is achieved by ecstatic union with a beloved as you both experience your own—and each other’s—divinity. In tantra, every man and woman is a god or goddess. That means you are a divine being just as you are, with wisdom and abilities that need only to be recognized and released. Honoring yourself—and being honored—in this way gives us the self-esteem we all need but often feel lacking. Once you see the divinity within yourself, you can see the divinity in others.

In tantra the terms god and goddess refer to treating yourself and others with the respect and honor you would extend such revered beings. Through this honoring in tantric sex practices, your divine consciousness will embody the power of the universe.

Deities in tantric practice are essentially archetypes of spirits, guides, angels, and light beings that are symbols of various energies, qualities, or relationships. Other terms for male and female deities are deva and devi, daka and dakini, priest and priestess. Although deities are portrayed as external beings, they can be considered projections of qualities within our own nature.

The word “goddess” is widely used in the tantra community but has become more mainstream lately, used to refer to a woman who is proud of and in touch with her power as a feminine force. The goddess embodies a range of qualities of a woman, from being soft and nurturing to being strong and fierce. The term “god” is not used as popularly, possibly partly due to the reverence in Judeo-Christian tradition for “God” as a superior being.

Some traditions promise that you can be gods or goddesses in another life, or only by changing in some way to become more divine. Tantric sex poses that being god or goddess is your birthright. You are divine now, without change.

Being a god or goddess refers to your energy, creative force, and cosmic power. Every woman is a goddess. That means she is the embodiment of all that is feminine to be honored and worshipped. She is a lover, seductress, healer, and nurturing mother, as well as a hunter and wild woman. She must reveal and embrace all these parts of herself and be similarly honored. Similarly, every man is a god, the embodiment of many roles, including being a provider, protector, and a symbol of power; as well as being nurturing, healing, and surrendering. He must embrace and be honored for all these parts. These qualities are present in all people, regardless of age, race, culture, status, or any characteristic. We either display these qualities or they are available as potentials.<sup>[45]</sup>

This is essentially the same teaching as that of Parmenides, Empedocles, the Chandogya Upanishad, Nagarjuna, Ashtavakra Gita, Tao Te Ching, and Jesus in The Gospel of Thomas. We are not the mortal humans we seem to be. And the connection between our divinity and mortal appearances, just as the connection between Nagarjuna’s Two Truths and Parmenides’ Two Ways, is compassion, kindness, service to those in need, etc.<sup>[46]</sup>

<b>Psalms 82</b>	<b>Comments</b>
[1] God has taken his place in the divine council; in the midst of the gods he holds judgment: [2] "How long will you judge unjustly and show partiality to the wicked?"	In the assembly of the gods, the Great God berates his gods—that's us—for not acting like gods.
[3] Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. [4] Rescue the weak and the needy; deliver them from the hand of the wicked."	Gods who act like gods in this world take care of their brother and sister gods who are in need and can't defend themselves against the powerful.
[5] They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken.	We, the gods, walk busily about this world in ignorance, as if sleepwalking, dazed, or drunk. The same thing Persephone told Parmenides. Our arrogant stupidity even upsets the balance of nature.
[6] I say, "You are gods, sons of the Most High, all of you; [7] nevertheless, you shall die like men, and fall like any prince." [8] Arise, O God, judge the earth; for to you belong all the nations!	We gods have chosen to believe we are merely mortal humans—just as Adam and Eve chose dualism (dualism is the attitude of the illusion of mortality)—and we will die like humans because of what we believe.

Jesus answered them, "Is it not written in your Law, 'I have said you are "gods"'"?"

John 10:34

Henosis (Ancient Greek: ἑνωσις) is the classical Greek word for mystical "oneness", "union" or "unity". In Platonism, and especially Neoplatonism, the goal of henosis is union with what is fundamental in reality: the One (Τὸ Ἕν), the Source, or Monad. The Neoplatonic concept has precedents in the Greek mystery religions as well as parallels in Eastern philosophy. It is further developed in the Corpus Hermeticum, in Christian theology, Alevism, soteriology and mysticism, and is an important factor in the historical development of monotheism during Late Antiquity.

Henosis, or primordial unity, is rational and deterministic, emanating from indeterminism an uncaused cause. Each individual as a microcosm reflects the gradual ordering of the universe referred to as the macrocosm. In mimicking the demiurge (divine mind), one unites with The One or Monad. Thus the process of unification, of "The Being" and "The One", is called henosis, the culmination of which is deification.<sup>[47]</sup>

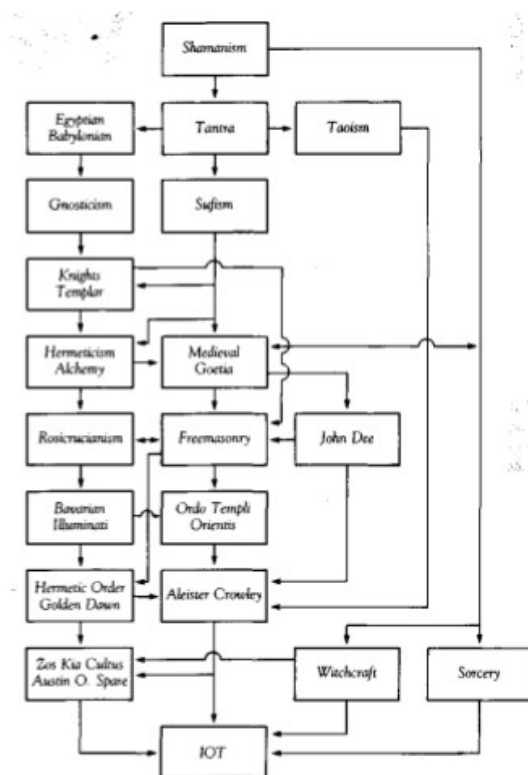
Apotheosis (Greek: ἀποθέωσις, from ἀποθεώω/ἀποθεῶ, "to deify"; also called divinization and deification from Latin: deificatio, lit. "making divine") is the glorification of a subject to divine levels and commonly, the treatment of a human being, any other living thing, or an abstract idea in the likeness of a deity. The term has meanings in theology, where it refers to a belief, and in art, where it refers to a genre. In theology, apotheosis refers to the idea that an individual has been raised to godlike stature.<sup>[48]</sup>

Theurgy (from Ancient Greek: *θεουργία*, *theourgía*) describes the practice of rituals, sometimes seen as magical in nature, performed with the intention of invoking the action or evoking the presence of one or more deities, especially with the goal of achieving henosis (uniting with the divine) and perfecting oneself.

*Theurgy* means "divine-working". The first recorded use of the term is found in the mid-second-century neoplatonist work the Chaldean Oracles (Fragment 153 des Places (Paris, 1971): 'For the theurgoí do not fall under the fate-governed herd').

Esoteric Christianity accepts theurgy as a tradition that could greatly benefit a person. The main feat of Esoteric Christianity is to learn the mysteries of God and to rise to higher consciousness in the understanding of God's relationship to individual consciousness. Theurgy, in the esoteric tradition, uses this knowledge to heighten one's own spiritual nature. In Esoteric Christianity, theurgy usually is the practice of trying to gain the knowledge and conversation of one's higher self, or Inner God, to teach one spiritual truths and wisdom from God that one could not learn from man. Some branches of Esoteric Christianity hold that if an Esoteric Christian, Rosicrucian or Theosophist practices it, he or she could potentially rise to the degree of Magus or Adept after a certain level of spiritual attainment.<sup>[49]</sup>

The secrets of magic are universal and of such a practical physical nature as to defy simple explanation. Those beings who realize and practice such secrets are said to have achieved mastership. Masters will, at various points in history, inspire adepts to create magic, mystic, religious, or even secular orders to bring others to mastership. Such orders have at certain times openly called themselves the Illuminati; at other times secrecy has seemed more prudent. The mysteries can only be preserved by constant revelation. In this, the IOT continues a tradition perhaps seven thousand years old, yet the Order in the outer has no history, although it is constituted as a satrap of the Illuminati.



The survival of the magical tradition. [Liber Null. Peter Carroll.]

Apart from being humanity's two greatest obsessions and motivating forces, sex and death represent the positive and negative methods of attaining magical consciousness. Illumination refers to the inspiration, enlightenment, and liberation resulting from success with these methods.

Students strengthen their magical will against the strongest possible adversary — their own minds. They explore the possibilities of changing themselves at will and explore their own occult abilities in dream and magical activity.

Initiates familiarize themselves with all forms of occult attainment and seek to perfect themselves in some particular form of magic. They should also find others capable of aspiring to the Order and offer them help.

Adepts seek perfection in all aspects of personal magical power, wisdom and liberation.

To work magic effectively, the ability to concentrate the attention must be built up until the mind can enter a trance-like condition. This is accomplished in a number of stages: absolute motionlessness of the body, regulation of the breathing, stopping of thoughts, concentration on sound, concentration on objects, and concentration on mental images.

The exercises of motionlessness and breathing may improve health, but they have no other intrinsic value aside from being a preparation for not-thinking, the beginnings of the magical trance condition. While motionless and breathing deeply, begin to withdraw the mind from any thoughts which arise. The attempt to do this inevitably reveals the mind to be a raging tempest of activity. Only the greatest determination can win even a few seconds of mental silence, but even this is quite a triumph. Aim for complete vigilance over the arising of thoughts and try to lengthen the periods of total quiescence.

Like the physical motionlessness, this mental motionlessness should be practiced at set times and also whenever a period of inactivity presents itself.

Magic is the science and art of causing change to occur in conformity with will. The will can only become magically effective when the mind is focused and not interfering with the will. The mind must first discipline itself to focus its entire attention on some meaningless phenomenon. If an attempt is made to focus on some form of desire, the effect is short circuited by lust of result. Egotistical identification, fear of failure, and the reciprocal desire not to achieve desire, arising from our dual nature, destroy the result.

The part of the mind in which verbal thoughts arise is brought under magical control by concentration on sounds mentally imagined. Any simple sound of one or more syllables is selected, for example, Aum or Om, Abrahadabra, Yod He Vau He, Aum Mani Padme Hum, Zazas Zazas, Nasatanada Zazas. The chosen sound is repeated over and over in the mind to block all other thoughts.

The part of the mind in which pictorial thoughts arise is brought under magical control by image concentration. A simple shape, such as a triangle, circle, square, cross, or crescent, is chosen and held in the mind's eye, without distortion, for as long as possible.

The transmutation of the mind to magical consciousness has often been called the Great Work. It has a far-reaching purpose leading eventually to the discovery of the True Will. Even a slight ability



to change oneself is more valuable than any power over the external universe. Metamorphosis is an exercise in willed restructuring of the mind.

Attaining these states of mind is accomplished by a process of ongoing meditation. One tries to enter into the spirit of the condition whenever possible and to think about the desired result at other times. By this method, a strong new mental habit can be established.

The magic art may be subdivided in many ways: by the ethical tone of the intent, by the moralistic qualities of the effects, into high and low, and so on. White Magic leans more toward the acquisition of wisdom and a general feeling of faith in the universe. The Black form is concerned more with the acquisition of power and is reflective of a basic faith in oneself. The end results are likely to be not dissimilar, for the paths meet in a way impossible to describe. Initiates are at liberty to work with material from either or both.

*Duality* describes humanity's usual condition. Happiness exists only because of misery, pain because of comfort, good because of evil, yang because of yin, black because of white, birth because of death, and existence because of non-existence. All phenomena must be paired, as the senses are only equipped to perceive differences. The thinking mind has the property of splitting everything it encounters into two, as it is a dualistic thing itself.

Yet there is a part of man which is of a singular nature, although the mind is unable to perceive it as such. Man considers himself a center of will and a center of perception. Will and perception are not separate but only appear so to the mind. The unity which appears to the mind to exert the twin functions of will and perception is called *Kia* by magicians. Sometimes it is called the spirit, or soul, or life force, instead. *Kia* cannot be experienced directly because it is the basis of consciousness (or experience), and it has no fixed qualities which the mind can latch on to. *Kia* is the consciousness, it is the elusive "I" which confers self-awareness but does not seem to consist of anything itself. *Kia* can sometimes be felt as ecstasy or inspiration, but it is deeply buried in the dualistic mind. It is mostly trapped in the aimless wanderings of thought and in identification with experience and in that cluster of opinions about ourselves called ego. Magic is concerned with giving the *Kia* more freedom and flexibility and with providing means by which it can manifest its occult power. *Kia* is capable of occult power because it is a fragment of the great life force of the universe.

Consider the world of apparent dualisms we inhabit. The mind views a picture of this world in which everything is double. A thing is said to exist and exert certain properties. Being and Doing. This calls for the concepts of cause and effect or causality. Every phenomenon is seen to be caused by some previous thing. However this description cannot explain how everything exists in the first place or even how one thing finally causes another. Obviously things have originated and do continue to make each other happen. The "thing" responsible for the origin and continued action of events is called Chaos by magicians. It could as well be called God or Tao, but the name Chaos is virtually meaningless, and free from the anthropomorphic ideas of religion.

Between Chaos and ordinary matter, and between *Kia* and the mind, there exists a realm of half formed substance called Aether. It is dualistic matter but of a very tenuous, probabilistic nature. It consists of all the possibilities which Chaos throws out which have not yet become solid realities. It is the "medium" by which the "non-existent" chaos translates itself into "real" effects. It forms a sort of backdrop out of which real events and real thoughts materialize. It is from the bizarre and indeterminate nature of the aetheric plane that Chaos gets its name, for Chaos cannot be known directly.

From the aetheric realm of nascent possibility only what we call sensible, causal, probable, or normal events usually come into existence. Yet as centers of Kia or Chaos ourselves, we can sometimes call very unlikely coincidences or unexpected events into existence by manipulating the aether. Such is magic. Even the physical sciences have begun to blunder into the aetheric with their discoveries of quantum indeterminacy and virtual processes in subatomic matter. It is the aether, which surrounds the central core of the life force, with which the magician is concerned. Its normal function is as a Kia-thought intermediary, yet its properties are so infinitely mutable that almost anything can be accomplished with it. Thought gives it shape and Kia gives it power. Thus are will and perception extended into areas of time and space beyond the physical limitations of the material body.

It is the very mutability of the aetheric which has given rise to such a bewildering variety of magical activity and supportive thought forms all over the universe. The differences, however, are only superficial. When stripped of local symbolism and terminology, all systems show a remarkable uniformity of method. This is because all systems ultimately derive from the tradition of Shamanism.

Altered states of consciousness are the key to magical powers. The particular state of mind required has a name in every tradition: No-mind. Stopping the internal dialogue, passing through the eye of the needle, ain or nothing, samadhi, or one-pointedness. In this book it will be known as Gnosis. It is an extension of the magical trance by other means.

Methods of achieving gnosis can be divided into two types. In the inhibitory mode, the mind is progressively silenced until only a single object of concentration remains. In the excitatory mode, the mind is raised to a very high pitch of excitement while concentration on the objective is maintained. Strong stimulation eventually elicits a reflex inhibition and paralyzes all but the most central function — the object of concentration. Thus strong inhibition and strong excitation end up creating the same effect — the one-pointed consciousness, or gnosis.

Neurophysiology has finally stumbled on what magicians have known by experience for millenia. As a great master once observed: "There are two methods of becoming god, the upright or the averse." Let the mind become as a flame or a pool of still water. It is during these moments of single - pointed concentration, or gnosis, that beliefs can be implanted for magic, and the life force induced to manifest.<sup>[50]</sup>

Simply stated, sex magic is a spiritual practice that uses sexual desire to manifest tangible effects in the physical world. One of the most powerful experiences that we have as human beings is orgasmic energy, and if we can pair it with intent, then we can direct the most powerful manifesting force available on earth.

Sex magic is nothing new, either. It has a long, shadowy history that includes pagan fertility rites, the cult of Isis, the worship of Ishtar, Hellenistic Gnostics, Shamanic sex trance, the Great Rite of Wicca, the Order of the Knights Templar, Masonic magicians, and Aleister Crowley's Ordo Templi Orientis. Many of these teachings are oral traditions given only to the highest initiates. Documentation of these procedures and practices is murky and often shrouded in secrecy.<sup>[51]</sup>

The anima and animus are described in Carl Jung's school of analytical psychology as part of his theory of the collective unconscious. Jung described the animus as the unconscious masculine side of a woman, and the anima as the unconscious feminine side of a man, each transcending the personal psyche. Jung's theory states that the anima and animus are the two primary anthropomorphic archetypes

of the unconscious mind, as opposed to the theriomorphic and inferior function of the shadow archetypes. He believed they are the abstract symbol sets that formulate the archetype of the Self.

In Jung's theory, the anima makes up the totality of the unconscious feminine psychological qualities that a man possesses and the animus the masculine ones possessed by a woman. He did not believe they were an aggregate of father or mother, brothers, sisters, aunts, uncles, or teachers, though these aspects of the personal unconscious can influence a person's anima or animus.

Jung believed a male's sensitivity is often lesser or repressed, and therefore considered the anima one of the most significant autonomous complexes. Jung believed the anima and animus manifest themselves by appearing in dreams and influence a person's attitudes and interactions with the opposite sex. A natural understanding of another member of the opposite sex is instilled in individuals that stems from constant subjection to members of the opposite sex. This instilment leads to the development of the anima and animus. Jung viewed the anima process as being one of the sources of creative ability. In his book *The Invisible Partners*, John A. Sanford said that the key to controlling one's anima/animus is to recognize it when it manifests and exercise our ability to discern the anima/animus from reality.

Jung believed anima development has four distinct levels, which in "The psychology of the transference" he named *Eve*, *Helen*, *Mary* and *Sophia*. In broad terms, the entire process of anima development in a man is about the male subject opening up to emotionality, and in that way a broader spirituality, by creating a new conscious paradigm that includes intuitive processes, creativity and imagination, and psychic sensitivity towards himself and others where it might not have existed previously.

Eve - Object of desire, provider of nourishment, security and love: The first is Eve, named after the Genesis account of Adam and Eve. It deals with the emergence of a man's object of desire. The anima is completely tied up with woman as provider of nourishment, security and love.

Helen - Worldly achiever, intelligent and talented: The second is Helen, an allusion to Helen of Troy in Greek mythology. In this phase, women are viewed as capable of worldly success and of being self-reliant, intelligent and insightful, even if not altogether virtuous. This second phase is meant to show a strong schism in external talents (cultivated business and conventional skills) with lacking internal qualities (inability for virtue, lacking faith or imagination).

Mary - Righteous and a paragon of virtue: The third phase is Mary, named after the Christian theological understanding of the Virgin Mary (Jesus' mother). At this level, women can now seem to possess virtue by the perceiving man (even if in an esoteric and dogmatic way), in as much as certain activities deemed consciously unvirtuous cannot be applied to her.

Sophia - Wise and fully human, equal and not at all an object: The fourth and final phase of anima development is Sophia, named after the Greek word for wisdom. Complete integration has now occurred, which allows women to be seen and related to as particular individuals who possess both positive and negative qualities. The most important aspect of this final level is that, as the personification "Wisdom" suggests, the anima is now developed enough that no single object can fully and permanently contain the images to which it is related.

Jung believed that every woman has an analogous animus within her psyche, this being a set of unconscious masculine attributes and potentials. He viewed the animus as being more complex than the anima, postulating that women have a host of animus images whereas the male anima consists only of one dominant image.

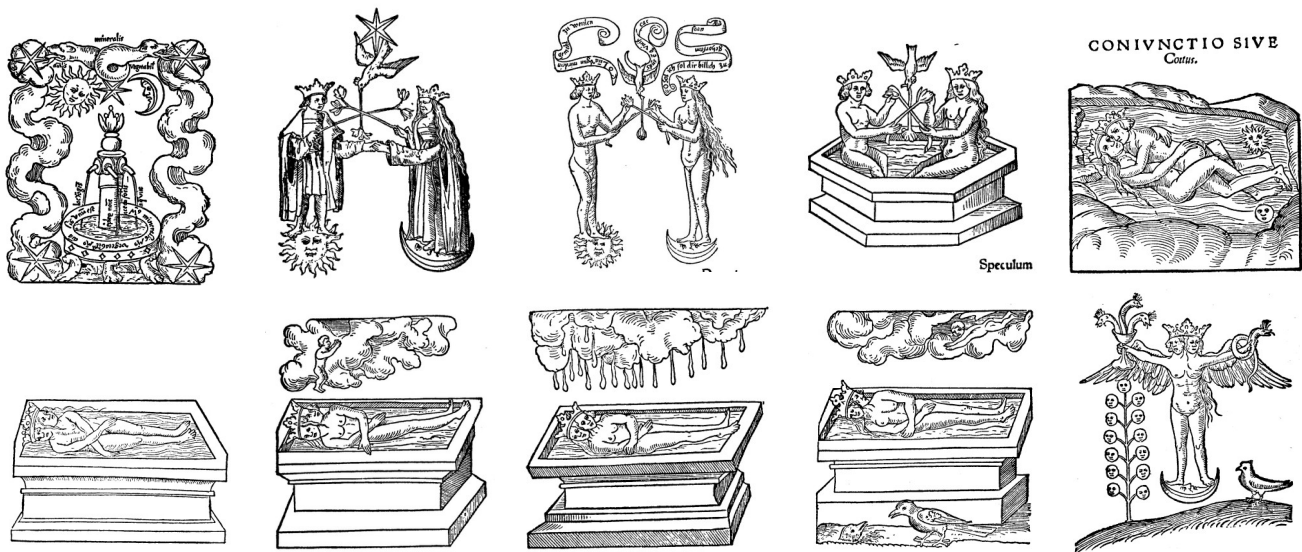
Jung stated that there are four parallel levels of animus development in a woman.

Tarzan - Man of mere physical power: The animus "first appears as a personification of mere physical power - for instance as an athletic champion or muscle man, such as 'the fictional jungle hero Tarzan'".

Byron - Man of action or romance: In the next phase, the animus "possesses initiative and the capacity for planned action...the romantic man - the 19th century British poet Byron; or the man of action - America's Ernest Hemingway, war hero, hunter, etc."

Lloyd George - Man as a professor, clergyman, orator: In the third phase "the animus becomes the word, often appearing as a professor or clergyman ... the bearer of the word - Lloyd George, the great political orator".

Hermes - Man as a spiritual guide: "Finally, in his fourth manifestation, the animus is the incarnation of meaning. On this highest level he becomes (like the anima) a mediator of ... spiritual profundity". Jung noted that "in mythology, this aspect of the animus appears as Hermes, messenger of the gods; in dreams he is a helpful guide." Like Sophia, this is the highest level of mediation between the unconscious and conscious mind.<sup>[52]</sup>



Series of images from Rosarium Philosophorum as base for the representation of transference phenomena. [Psicología de la Transferencia. C. J. Jung]

Before attempting to perform any magical activity, it is useful if one has learned to control the activity of the mind so that the operation will not be hampered by thoughts contrary to the working. This is especially true of Sex Magick.

There never seems to ever be enough emphasis on mental equilibrium in the magical literature. Some individuals feel that the warnings are there to discourage the use of the techniques, and this is an absurd and often dangerous, assumption.

Anyone who writes about a specific subject must, in all good consciousness, warn potential scientist against bugs or kinks in any procedure: There are ethics in the practice of magick. To do otherwise would be irresponsible. In magick, (and especially sex magick) the magician must possess mental equilibrium, which is constant, strong, and enduring.

There are many reasons for preparing the mind before embarking, three of which are:

1) The mind must be so well focused and disciplined that it will withstand the natural tendency to wander from the desired effect of the operation to the operation itself. In magical context, once you start the operation you have no choice but to complete it. If the mind is allowed to wonder from the original intent, to the physical, pleasurable aspect of the technique the results can be disastrous.

2) These exercises will strengthen the magician's ability to focus and still the mind, and will enable you to pull up the necessary defense should you find yourself in trouble, and will also help you recover from the problem mentioned above.

3) One must be aware of the cataloging processes of the mind in order to interpret the phenomena that one will experience by these practices. The Qabalah is, in my opinion, the best tool. Certain truths will make themselves known to those individuals who put the following methods into action. While these truths are readily understood on an unconscious level, they will be perceived consciously to defy logic.

The image and the intent of the operation must be ever back grounded in the Magician's consciousness. Obviously, the longer that one refrains from orgasm the more powerful the result.<sup>[53]</sup>

Entheogens are psychoactive substances that induce alterations in perception, mood, consciousness, cognition, or behavior for the purposes of engendering spiritual development or otherwise in sacred contexts. Anthropological study has established that entheogens are used for religious, magical, shamanic, or spiritual purposes in many parts of the world. Entheogens have traditionally been used to supplement many diverse practices geared towards achieving transcendence, including meditation, yoga, sensory deprivation, asceticism, prayer, trance, rituals, chanting, imitation of sounds, hymns like peyote songs, drumming, and ecstatic dance. The psychedelic experience is often compared to non-ordinary forms of consciousness such as those experienced in meditation, near-death experiences, and mystical experiences. Ego dissolution is often described as a key feature of the psychedelic experience.

The term is derived from two words of Ancient Greek, ἔνθεος (éntheos) and γενέσθαι (genésthai). The adjective entheos translates to English as "full of the god, inspired, possessed", and is the root of the English word "enthusiasm". Genesthai means "to come into being."

Most of the well-known modern examples of entheogens, such as Ayahuasca, peyote, psilocybin mushrooms, and morning glories are from the native cultures of the Americas. However, it has also been suggested that entheogens played an important role in ancient Indo-European culture, for example by inclusion in the ritual preparations of the Soma, the "pressed juice" that is the subject of Book 9 of

the Rigveda. Soma was ritually prepared and drunk by priests and initiates and elicited a paean in the Rigveda that embodies the nature of an entheogen.

Many entheogen molecules are naturally produced and stored in the pituitary gland of the human body, they are called Endorphins, and are released during sex, orgasm, when listening to music, or when eating appetizing food such as chocolate and orange, they are responsible for producing the euphoric states. Research has demonstrated that meditation by trained individuals can be used to trigger endorphin release. Laughter may also stimulate endorphin production and elevate one's pain threshold.

One of the most common active ingredient present in many entheogen drugs is the Dimethyltryptamine (DMT), it stimulates the pineal gland. Some preparation such Ayahuasca that contains DMT but also Monoamine oxidase inhibitors (MAOIs) with the purpose of allowing DMT to be orally active, MAOIs are also highly efficacious anti-depressants, as well as effective therapeutic agents for panic disorder and social phobia.

Polish anthropologist Sara Benetowa (also known as Sula Benet) argued that cannabis had been used in early Judaism, claiming in 1967 that the plant *kaneh bosesem* – mentioned five times in the Hebrew Bible, and used in the holy anointing oil of the Book of Exodus – was in fact cannabis. The *Kneh-bossem* is listed as an incense in the Old Testament.

According to *The Living Torah*, cannabis may have been one of the ingredients of the holy anointing oil mentioned in various sacred Hebrew texts. The herb of interest is most commonly known as *kaneh-bosm*. This is mentioned several times in the Old Testament as a bartering material, incense, and an ingredient in holy anointing oil used by the high priest of the temple. Although Chris Bennett's research in this area focuses on cannabis, he mentions evidence suggesting use of additional visionary plants such as henbane, as well.

It has been suggested that the *Amanita muscaria* mushroom was used by the Tantric Buddhist mahasiddha tradition of the 8th to 12th century.

The Native American Church (NAC) is also known as Peyotism and Peyote Religion. Peyotism is a Native American religion characterized by mixed traditional as well as Protestant beliefs and by sacramental use of the entheogen peyote.

The Peyote Way Church of God believe that "Peyote is a holy sacrament, when taken according to our sacramental procedure and combined with a holistic lifestyle".

Entheogens also play an important role in contemporary religious movements such as the Rastafari movement and the Church of the Universe.

Notable early testing of the entheogenic experience includes the Marsh Chapel Experiment, conducted by physician and theology doctoral candidate Walter Pahnke under the supervision of psychologist Timothy Leary and the Harvard Psilocybin Project. In this double-blind experiment, volunteer graduate school divinity students from the Boston area almost all claimed to have had profound religious experiences subsequent to the ingestion of pure psilocybin.<sup>[54]</sup>

From 1990 to 1995 Dr. Rick Strassman conducted U.S. Government-approved and funded clinical research at the University of New Mexico in which he injected sixty volunteers with DMT, one of the most powerful psychedelics known. His detailed account of those sessions is an extraordinarily

riveting inquiry into the nature of the human mind and the therapeutic potential of psychedelics. DMT, a plant-derived chemical found in the psychedelic Amazon brew, ayahuasca, is also manufactured by the human brain. In Strassman's volunteers, it consistently produced near-death and mystical experiences. Many reported convincing encounters with intelligent nonhuman presences, aliens, angels, and spirits. Nearly all felt that the sessions were among the most profound experiences of their lives.

Strassman's research connects DMT with the pineal gland, considered by Hindus to be the site of the seventh chakra and by Rene Descartes to be the seat of the soul. DMT: The Spirit Molecule makes the bold case that DMT, naturally released by the pineal gland, facilitates the soul's movement in and out of the body and is an integral part of the birth and death experiences, as well as the highest states of meditation and even sexual transcendence.<sup>[55]</sup>

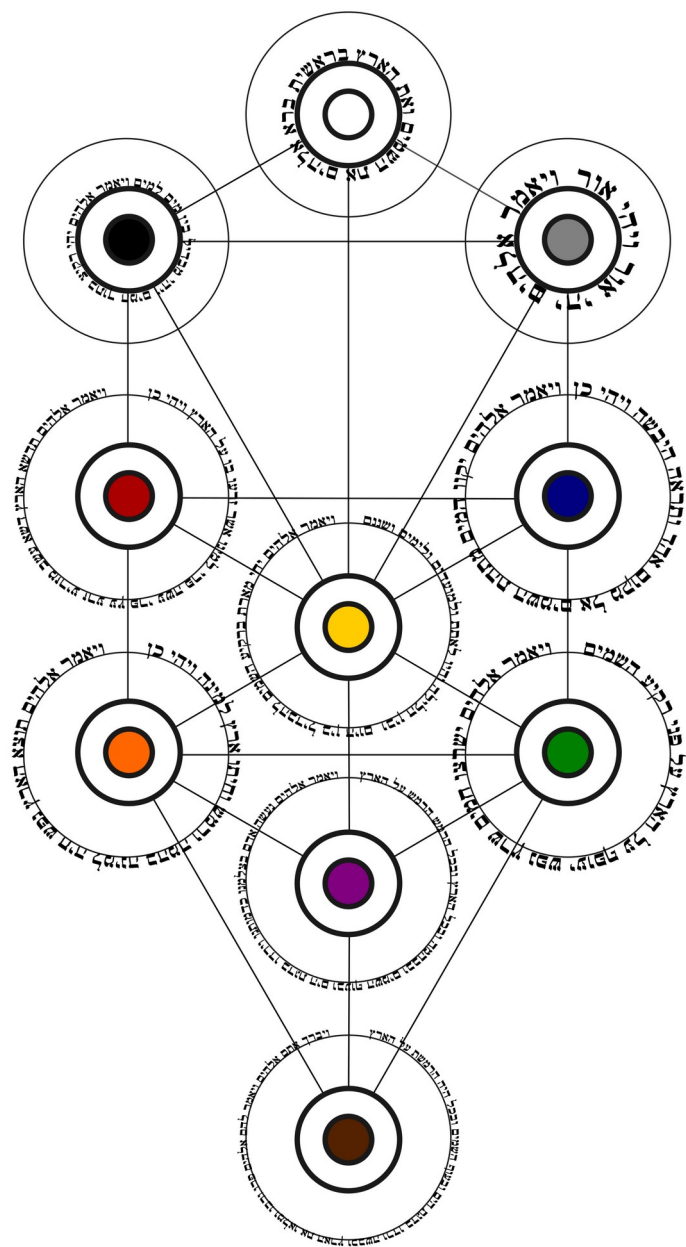
DMT is segregated by the pineal gland, which produces small amounts on a daily basis, concertating the circadian cycles, and the awake and the dreaming state. The pineal gland releases just enough for us to get asleep every day, yet, at the moment of death, releases all of it's content flooding the bloodstream of the whole brain with the potent serotonergic –DMT– , inducing what is known as the “eternal dream”.

And so, with the eternal dream, ends this journey through our findings within this awaken dream state. Certain that it expects us a joyful and delightful dream within this life and the next. Thank you.

There is a series of appendixes displaying our kabbalistic work, exploring the findings of correlations within kabbalah from our perspective. Enjoy.

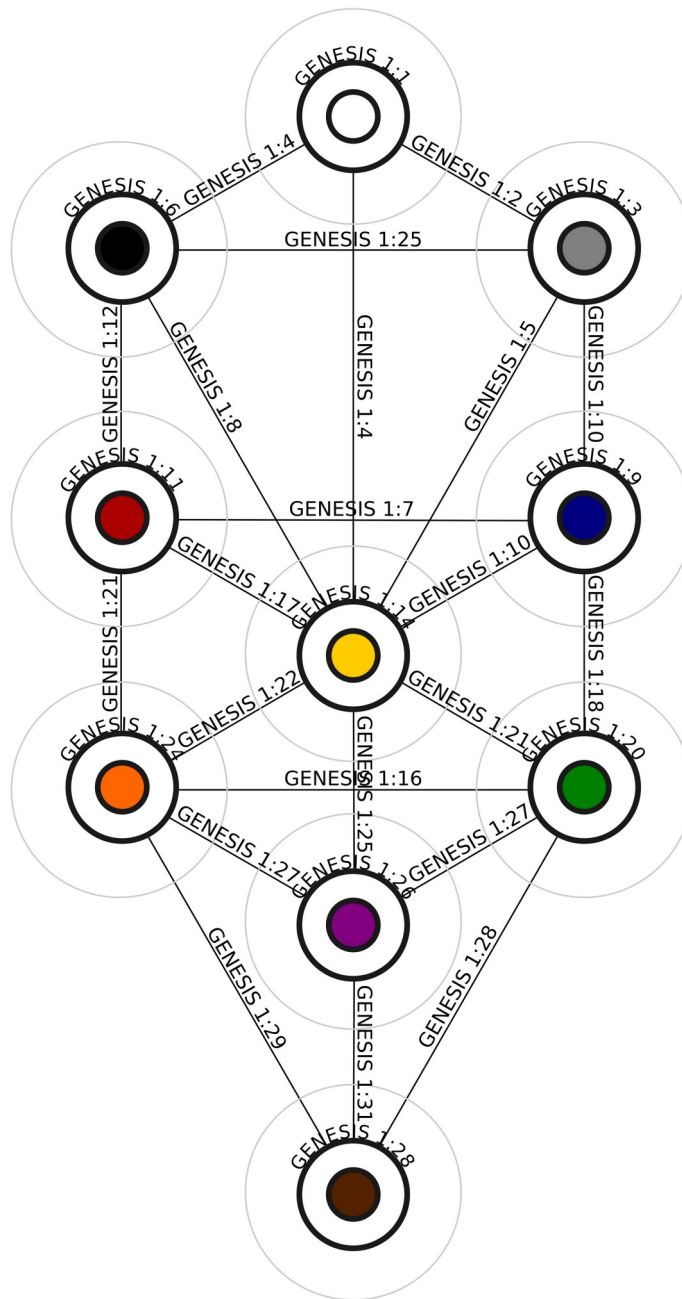
## APPENDIX





### Berashit – Hebrew, 10 Utterances.

It all seems to start with Genesis, Chapter 1 in the middle ages.

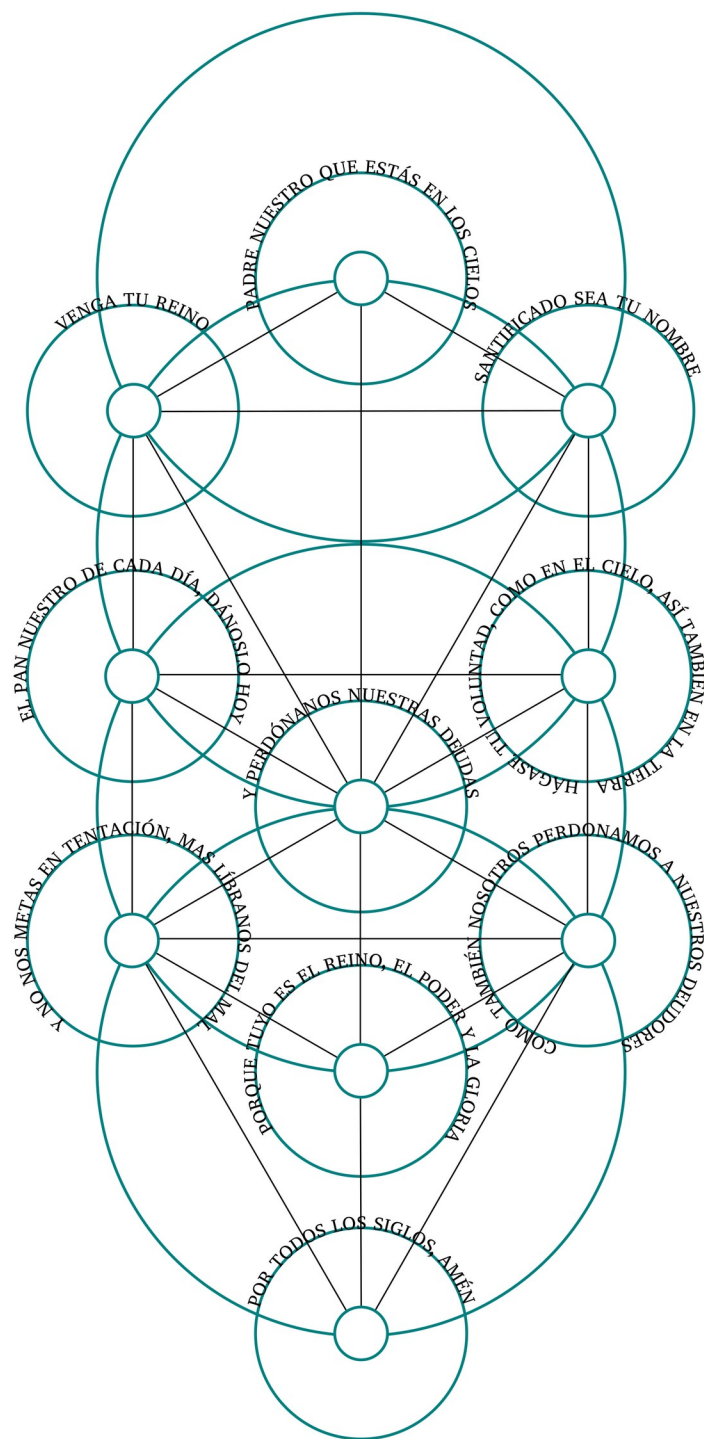


# GENESIS 1

## ELOHIM MENTIONS

**Genesis – English.**

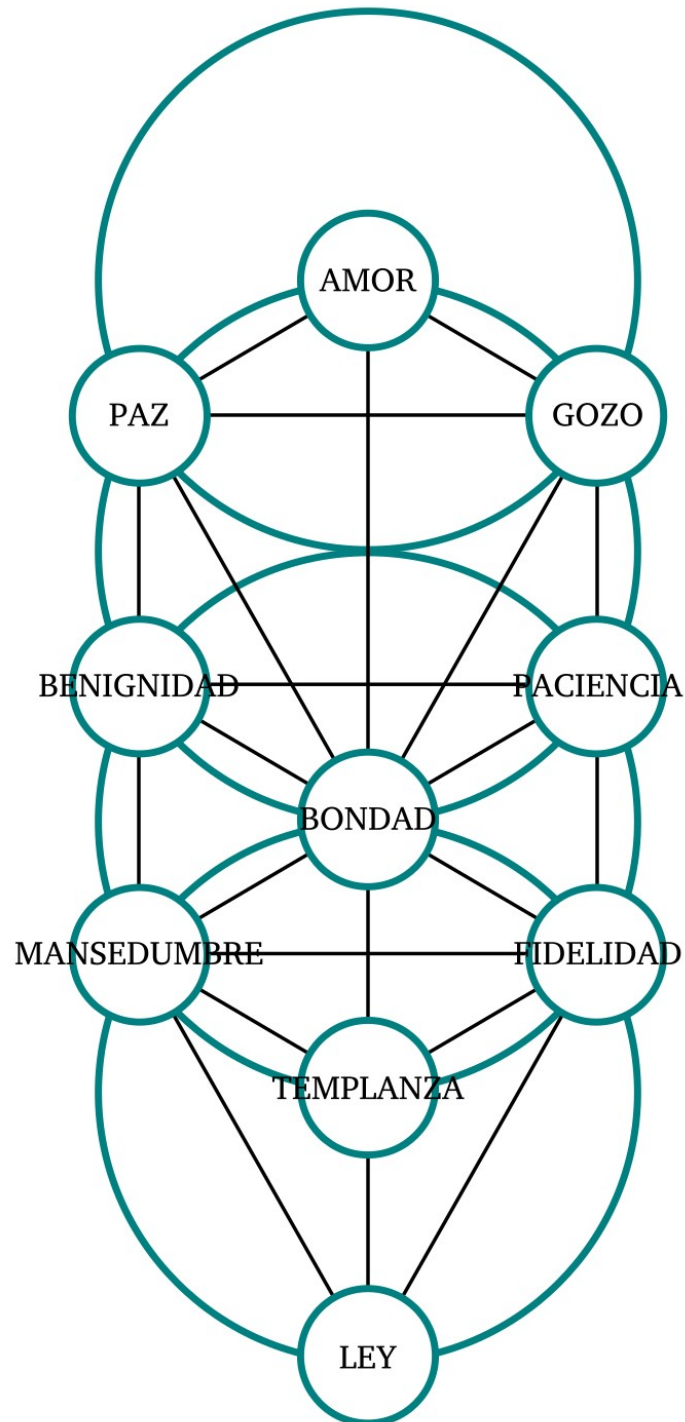
Extension of the Berashit from the 10 Utterances to the 32 Paths of Wisdom.



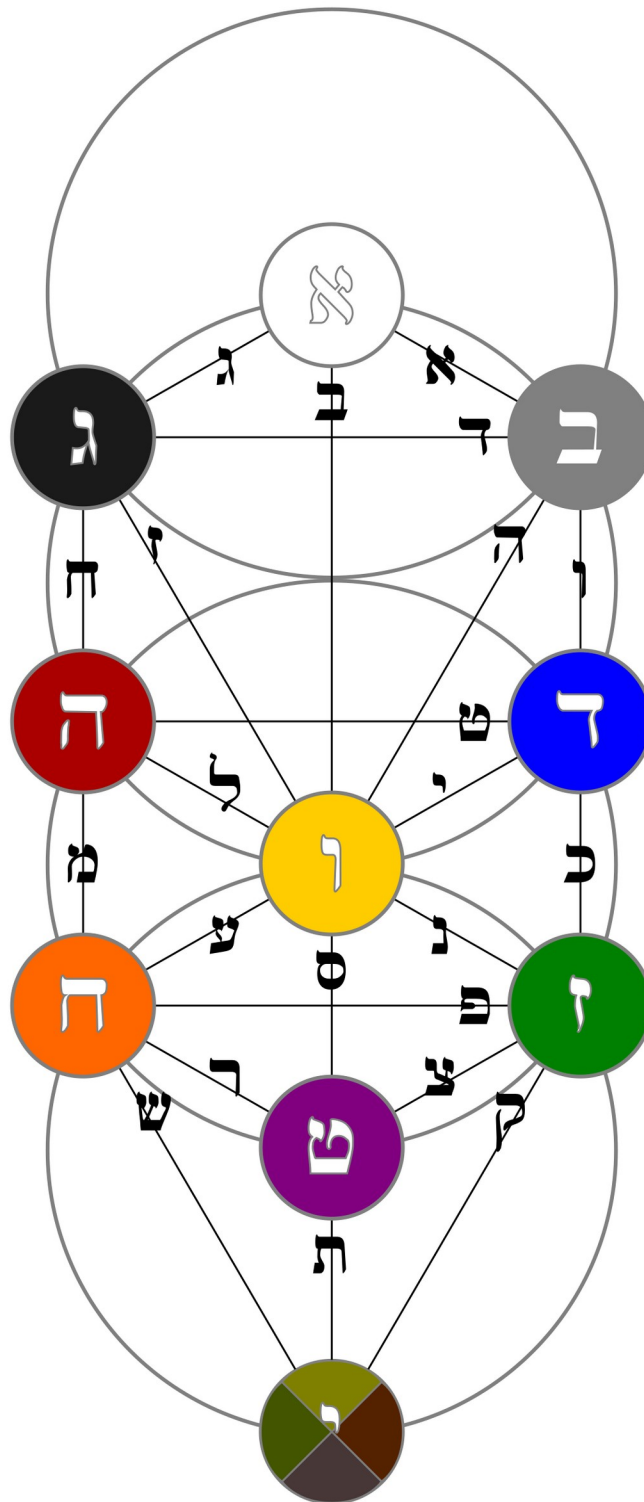
### Padre Nuestro – Spanish.

Christian books of the New Testament also display kabbalistic a approach.

## FRUTOS DEL ESPIRITU (GAL 5:22)



**Frutos del Espíritu – Spanish.**  
Letter to the Galatians, Chapter 5, Verse 22.



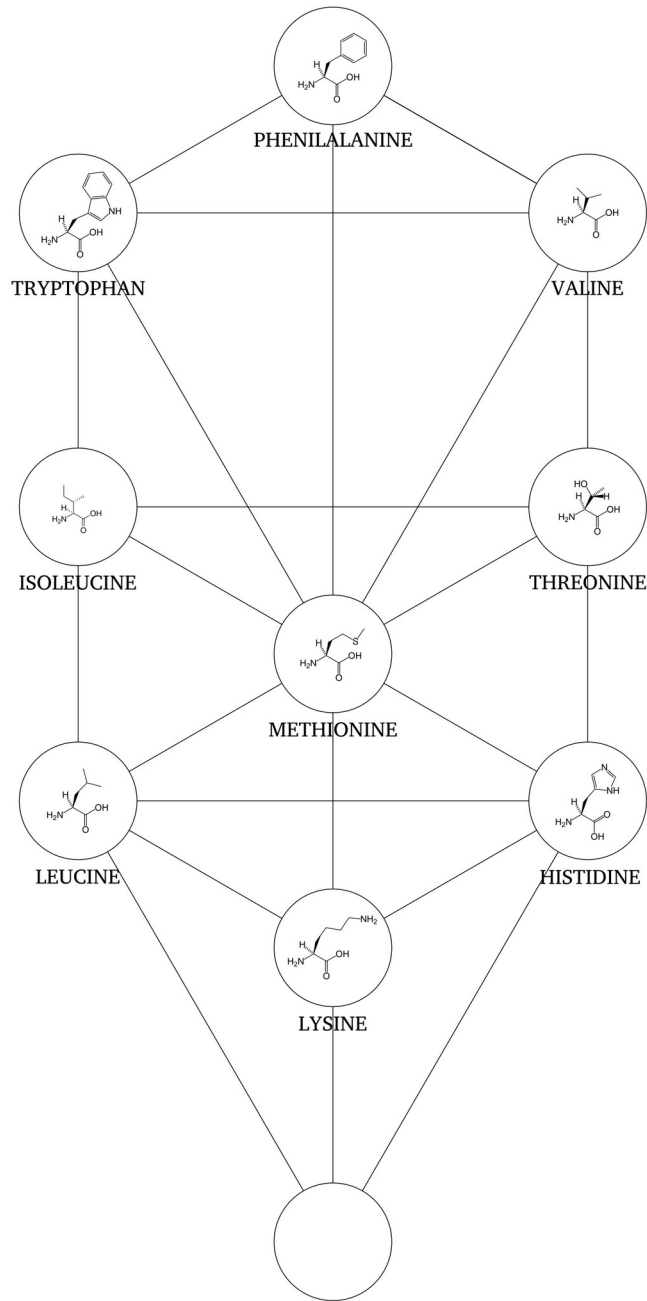
**Alef-Bet – Hebrew.**  
Correspondences with the Hebrew Alphabet.



- 1: Ciliary Ganglion (KETHER)
- 2: Spheno-Palatine Ganglion (CHOKMAH)
- 3: Otic Ganglion (BINAH)
- 4: Carotid Ganglion (CHESSED)
- 5: Sublingual Ganglion (GEBURAH)
- 6: Superior Cervical Ganglion (TIPHARET)
- 7: Stellate Ganglion (NETZACH)
- 8: Celiac Ganglion (HOD)
- 9: Inferior Mesentric Ganglion (YESOD)
- 10: THE NERVOUS SYSTEM (MALKUT)

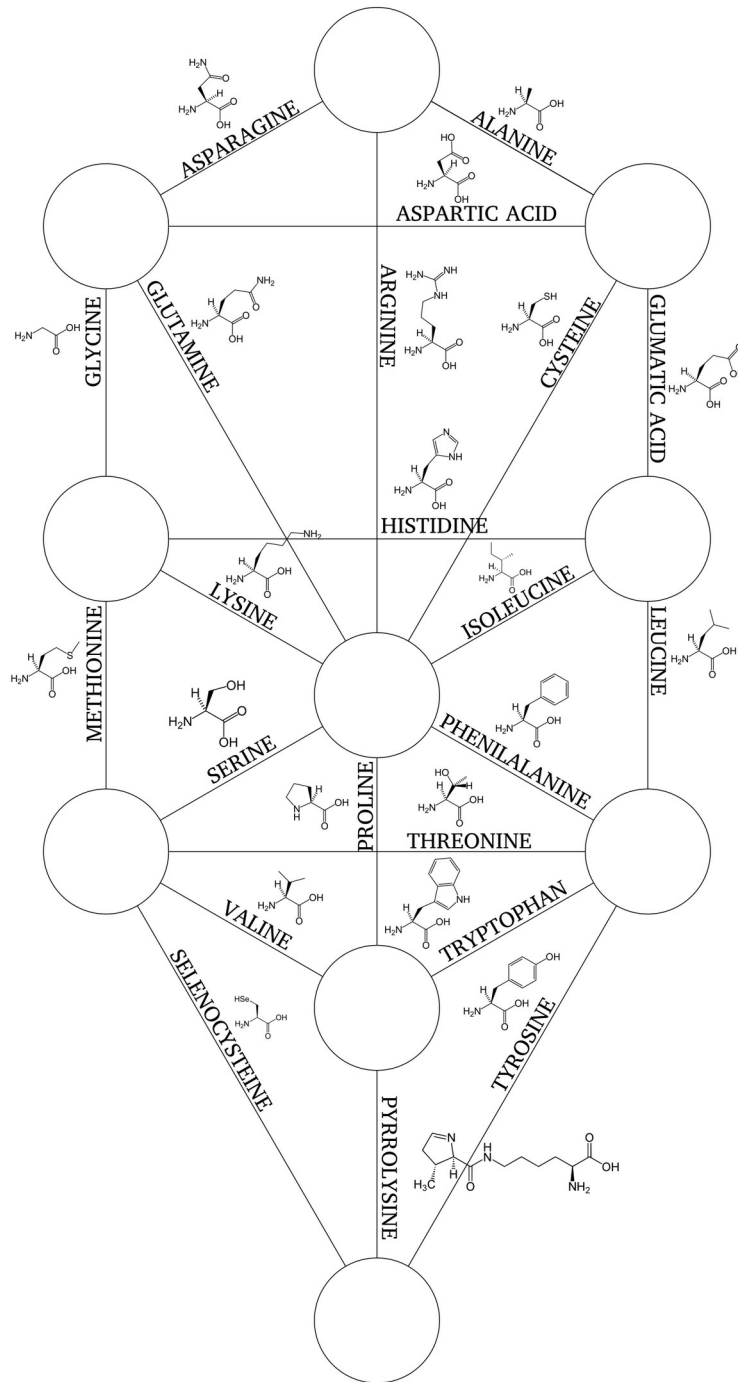
- א: Lacrimal Nerve
- ב: Oculomotor Nerve
- ג: Nasolciliary Nerve
- ד: Gasserian Ganglion
- ה: Ramus Maxillairs
- ו: Posterior Nasal Nerve
- ז: Vidian Nerve
- ח: Superficial Petrosal Nerve
- ט: Deep Petrosal Nerve
- י: Chorda Tympani Nerve
- יא: Minor Superficial Petrosal
- יב: Lingual Nerve
- יג: Vagus Nerve
- יד: Inhibitor Cordis Nerve
- טו: Broncho-Dilator Nerve
- טז: Accelerator Cordis Nerve
- יז: Vertebral Nerve
- יח: Major Splanchnic Nerve
- יט: Minor Splanchnic Nerve
- כ: Hypogastric Nerve
- כא: Pelvic Nerve
- כב: Nervus Erigens

**The Nervous System – English.**  
Correspondences with the Central Nervous System.



**9 ESSENTIAL  
PROTEINOGENIC  
AMINO ACIDS**

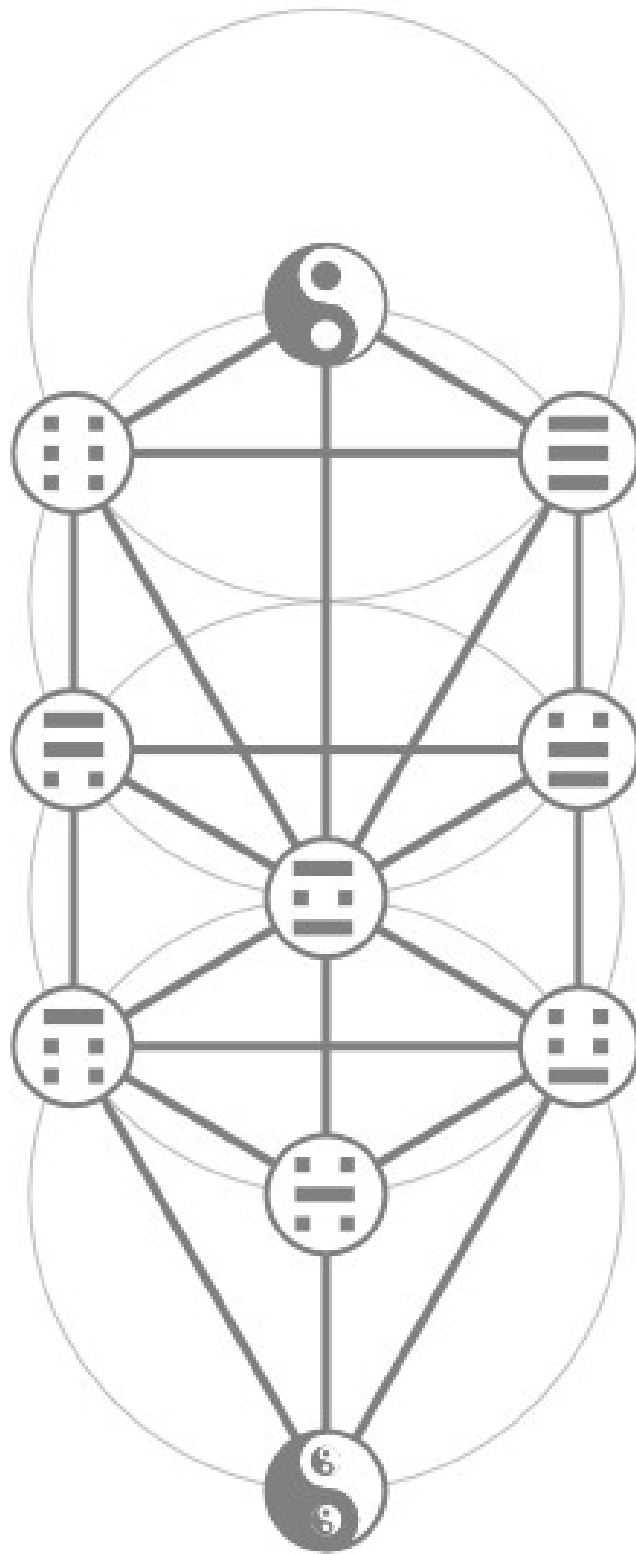
**Amino Acids #1 – English.**  
Nine Essential Proteinogenic Amino Acids.



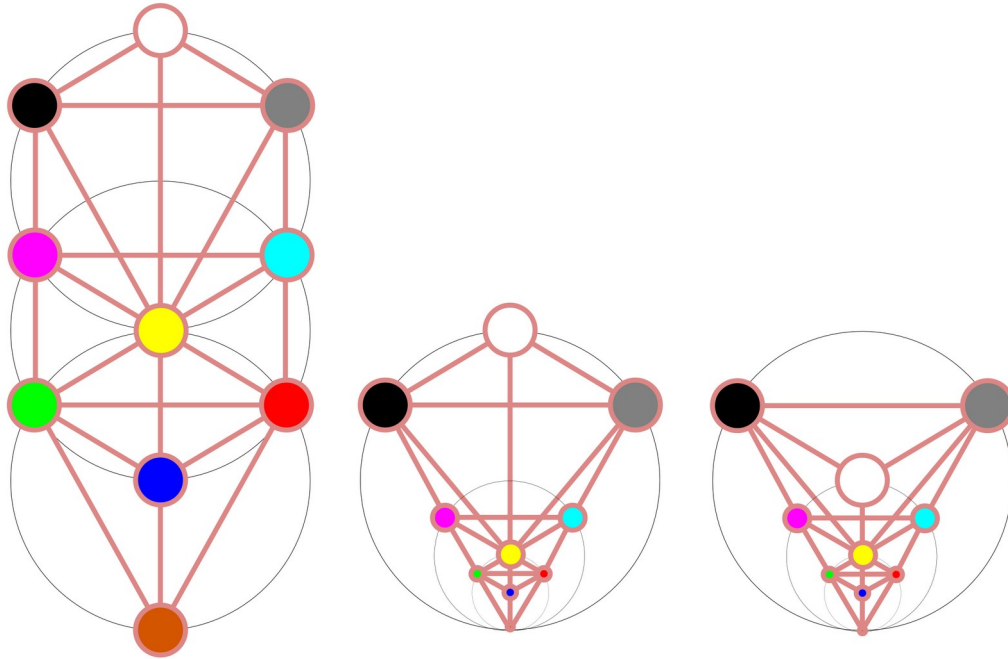
## 22 PROTEINOGENIC AMINO ACIDS

**Amino Acids #2 – English.**  
Twenty-two Proteinogenic Amino Acids.



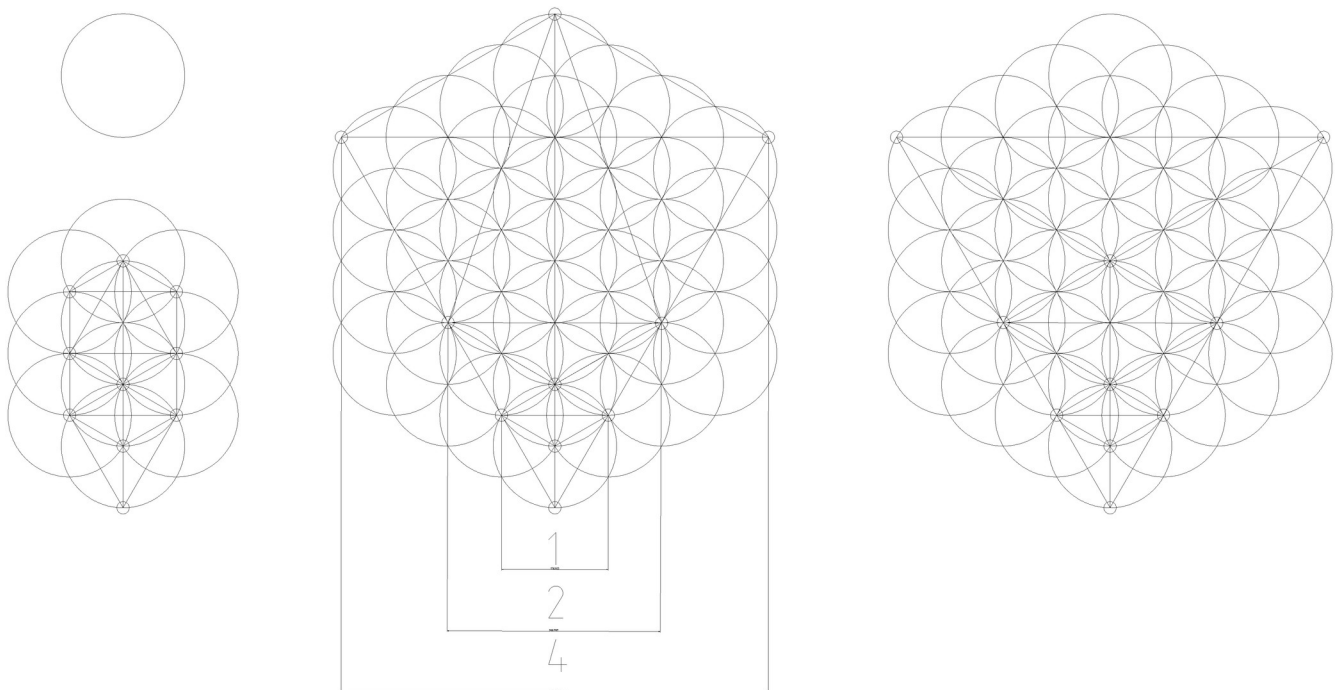


**I-Ching.**  
Correspondences with Trigrams.



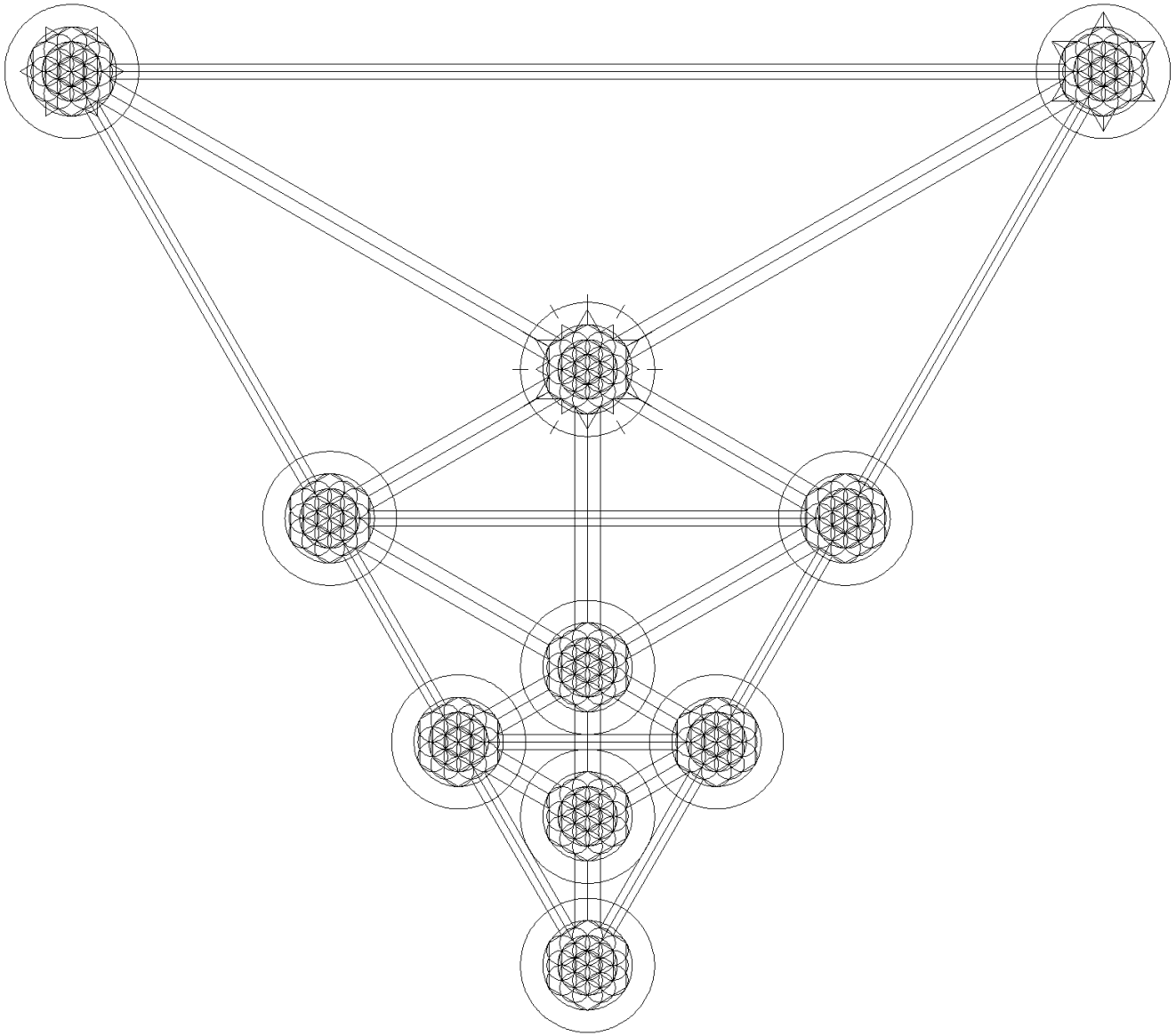
### **Triangulation of the Tree of Life #1 – Decreasing.**

Applying Binary Proportion to each Triad and Bringing the Crown to the Knowledge.



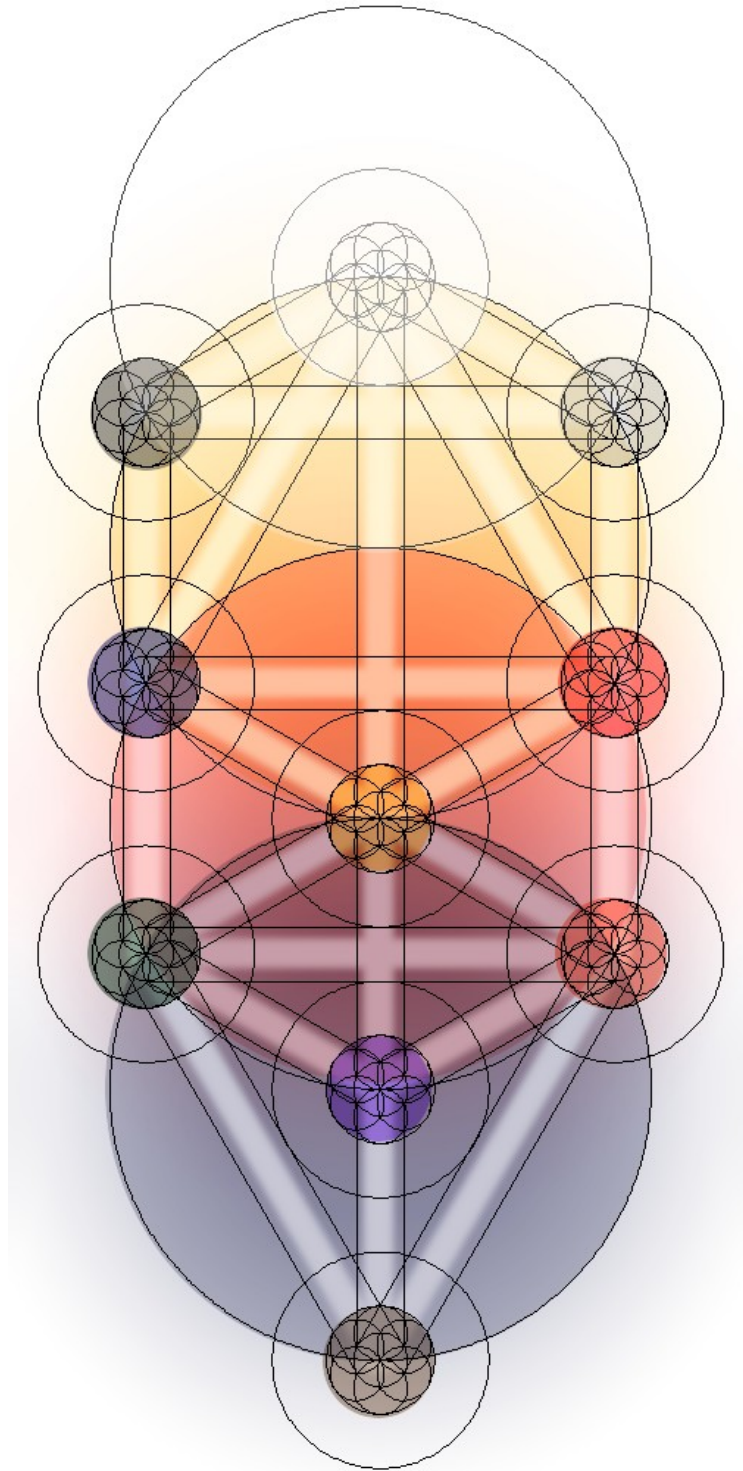
### **Triangulation of the Tree of Life #2 – Increasing.**

Applying Binary Proportion to each Triad and Bringing the Crown to the Knowledge.

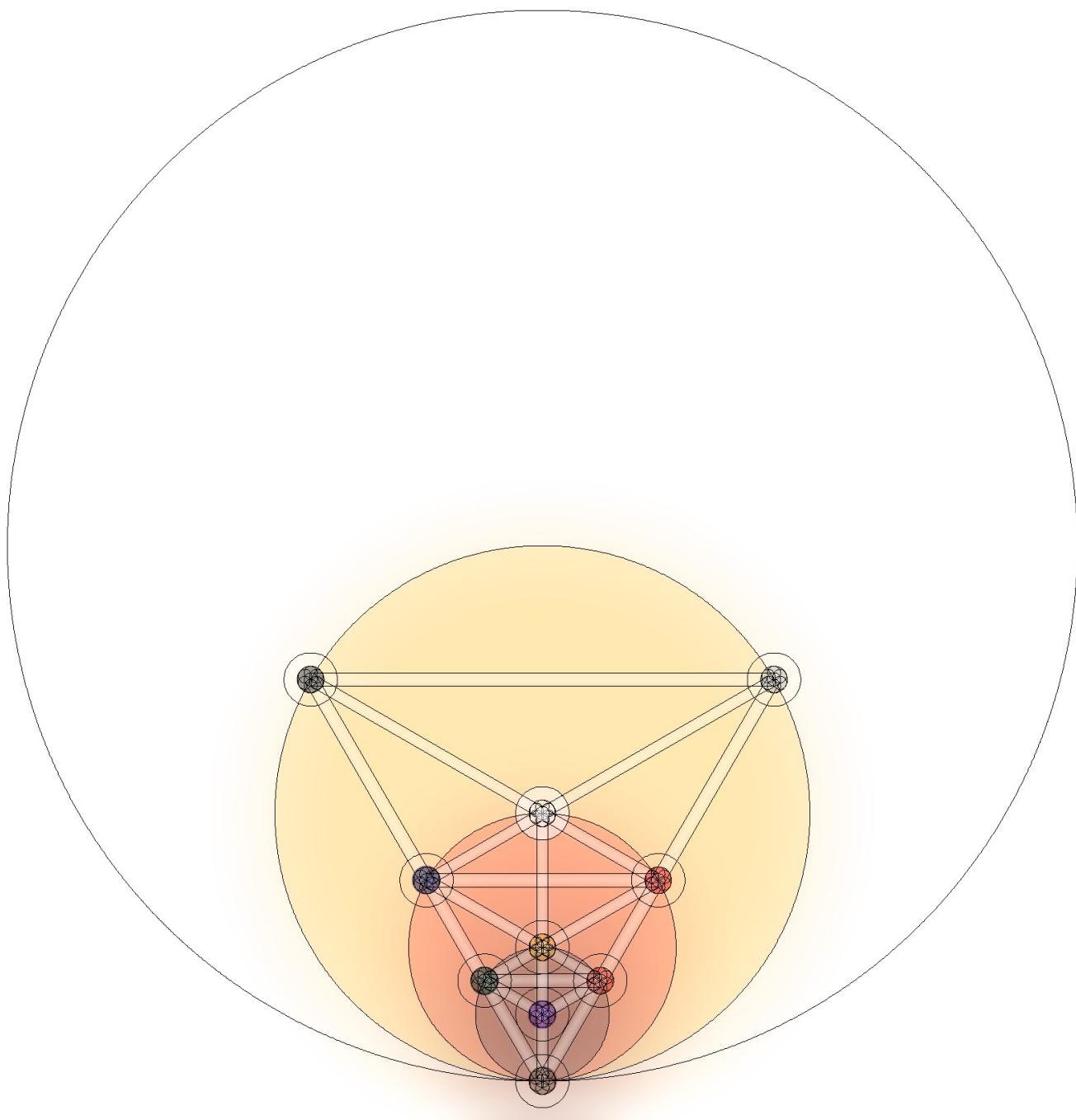


### **Triangulation of the Tree of Life.**

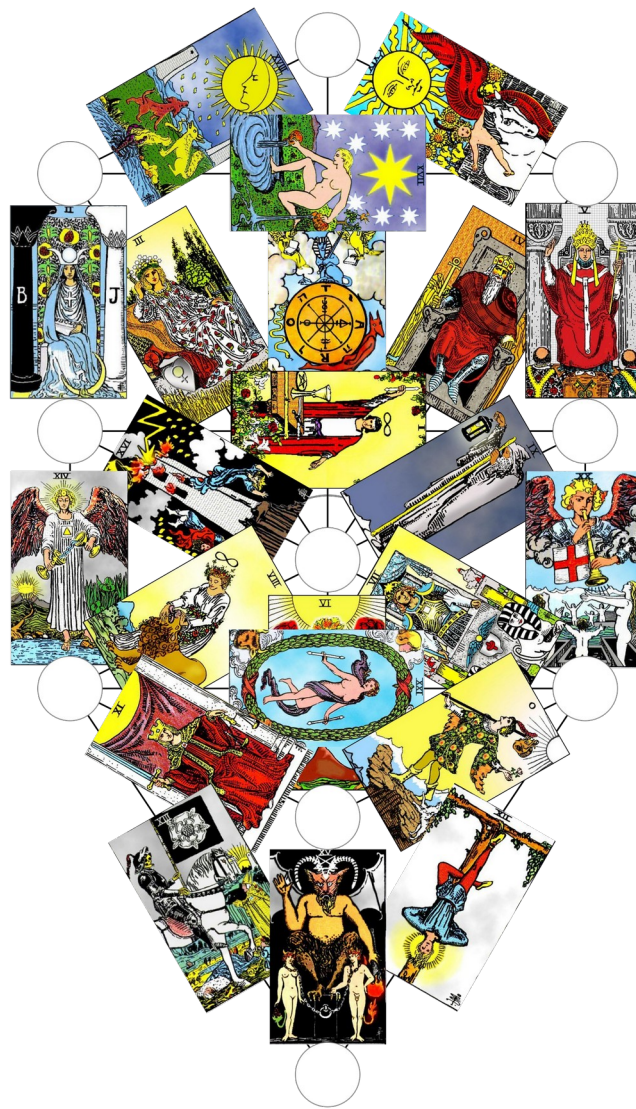
Applying Binary Proportion to each Triad, an Exact Equilateral Triangle is Achieved.



**Revisited Tree of Life.**  
After Triagulation and Revision of the Paths. Displaying the Four Olam.

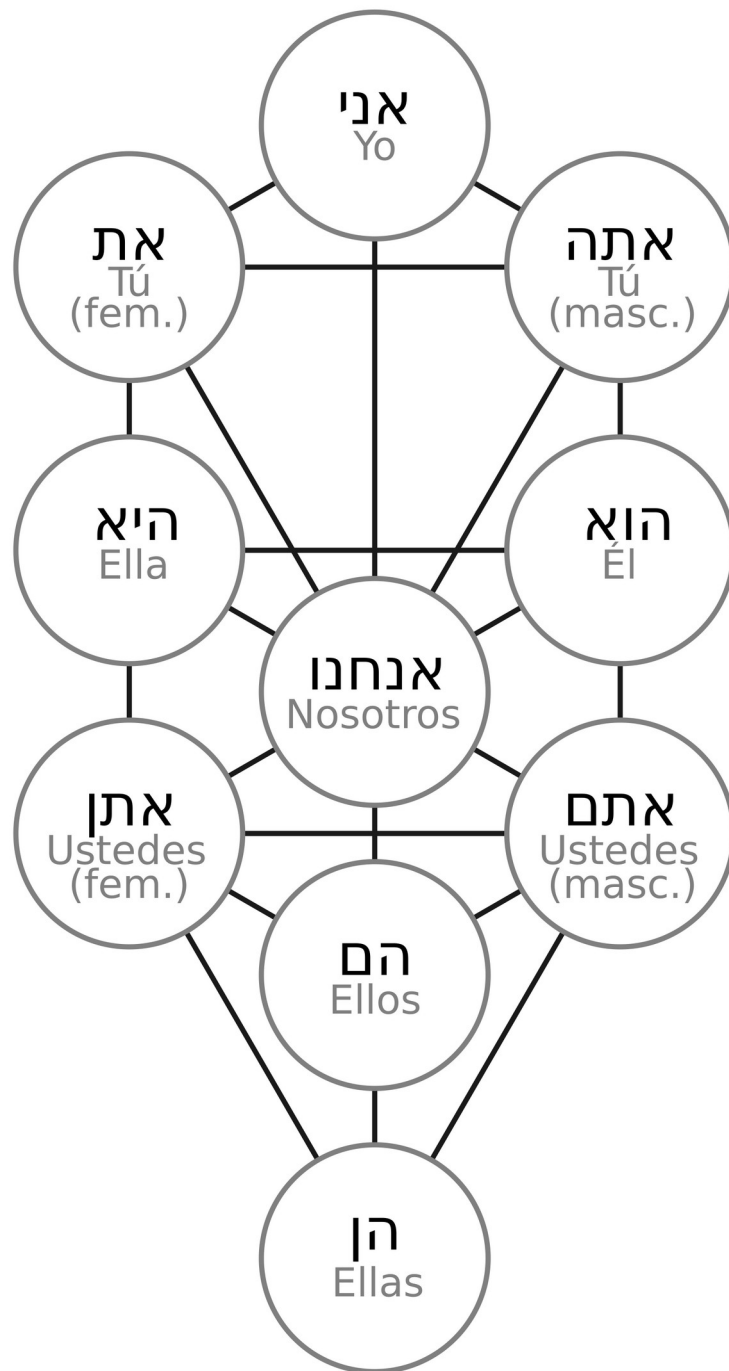


**Triangulation of the Tree of Life.**  
Displaying the Four Olam.



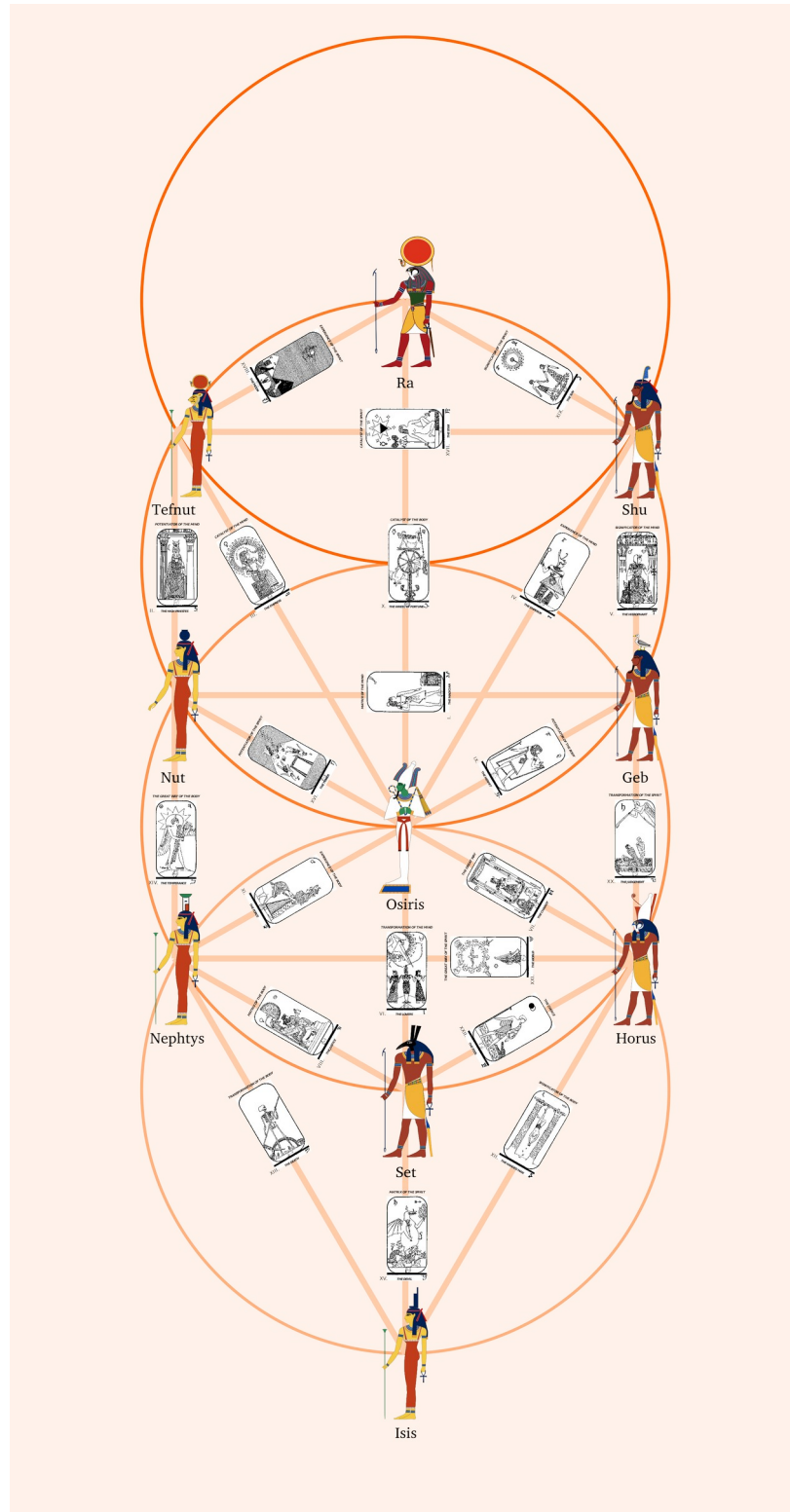
### **Tarot Tree of Life.**

Revision of the Correspondences by Pairing and Hierarchying each Archetype.



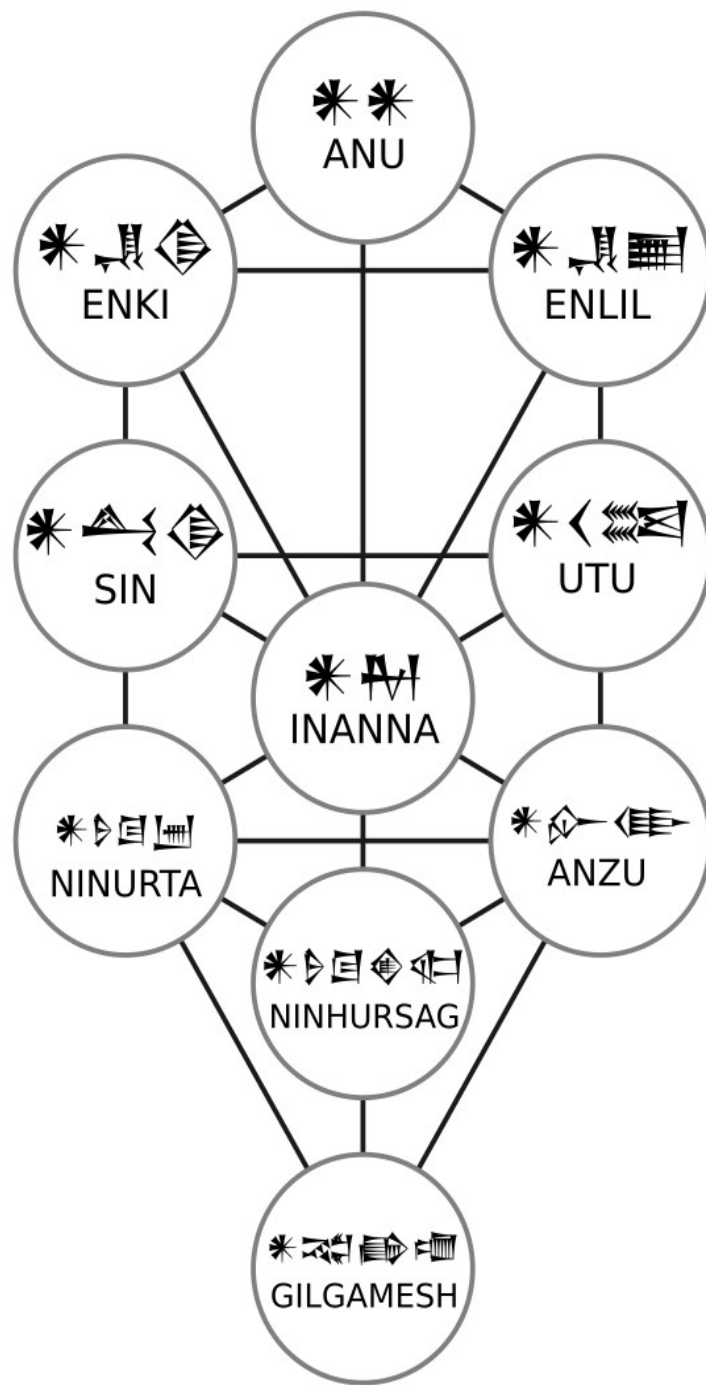
**Personal Pronouns – Hebrew / Spanish.**  
10 Hebrew Personal Pronouns.





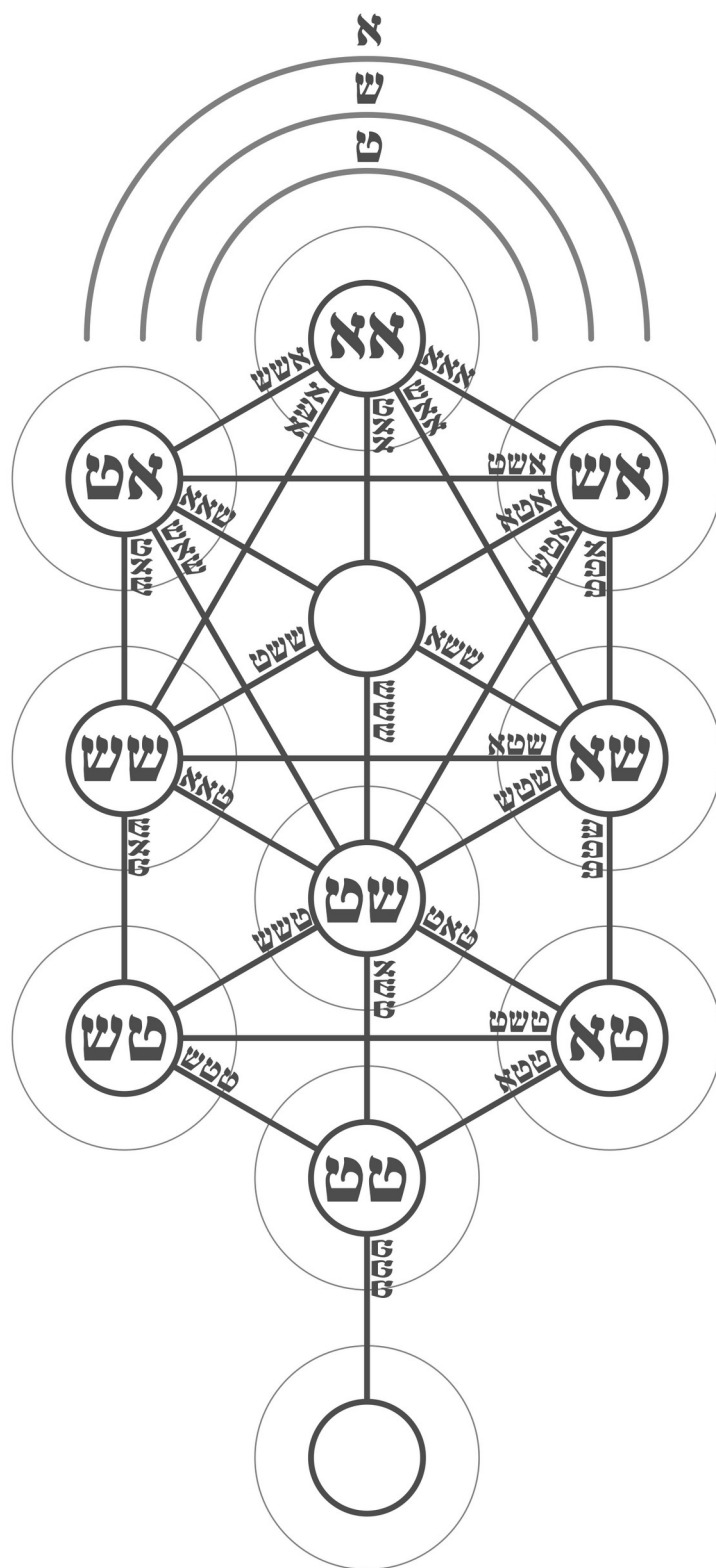
**Egyptian Tree of Life.**  
 Amen-Renef – Nun – Atam. Pat Neteru (Nesi Amsu).








**Sumerian Tree of Life – Sumerian / Spanish.**  
Sumerian Triads.

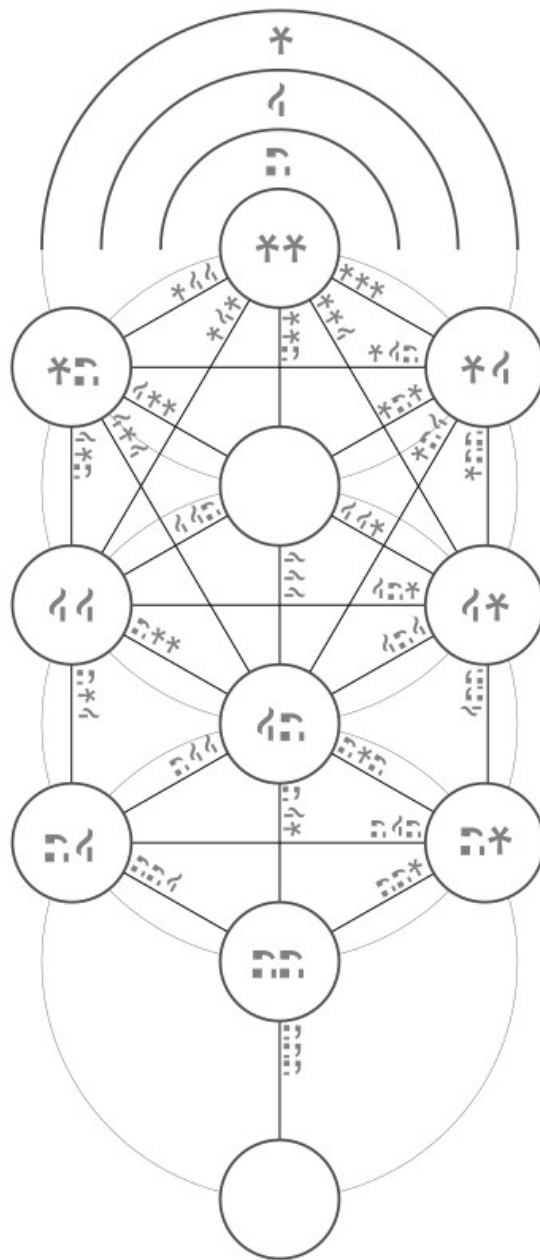
27 Pathways. The Abbys is Filled with Paths from and to Da'at.



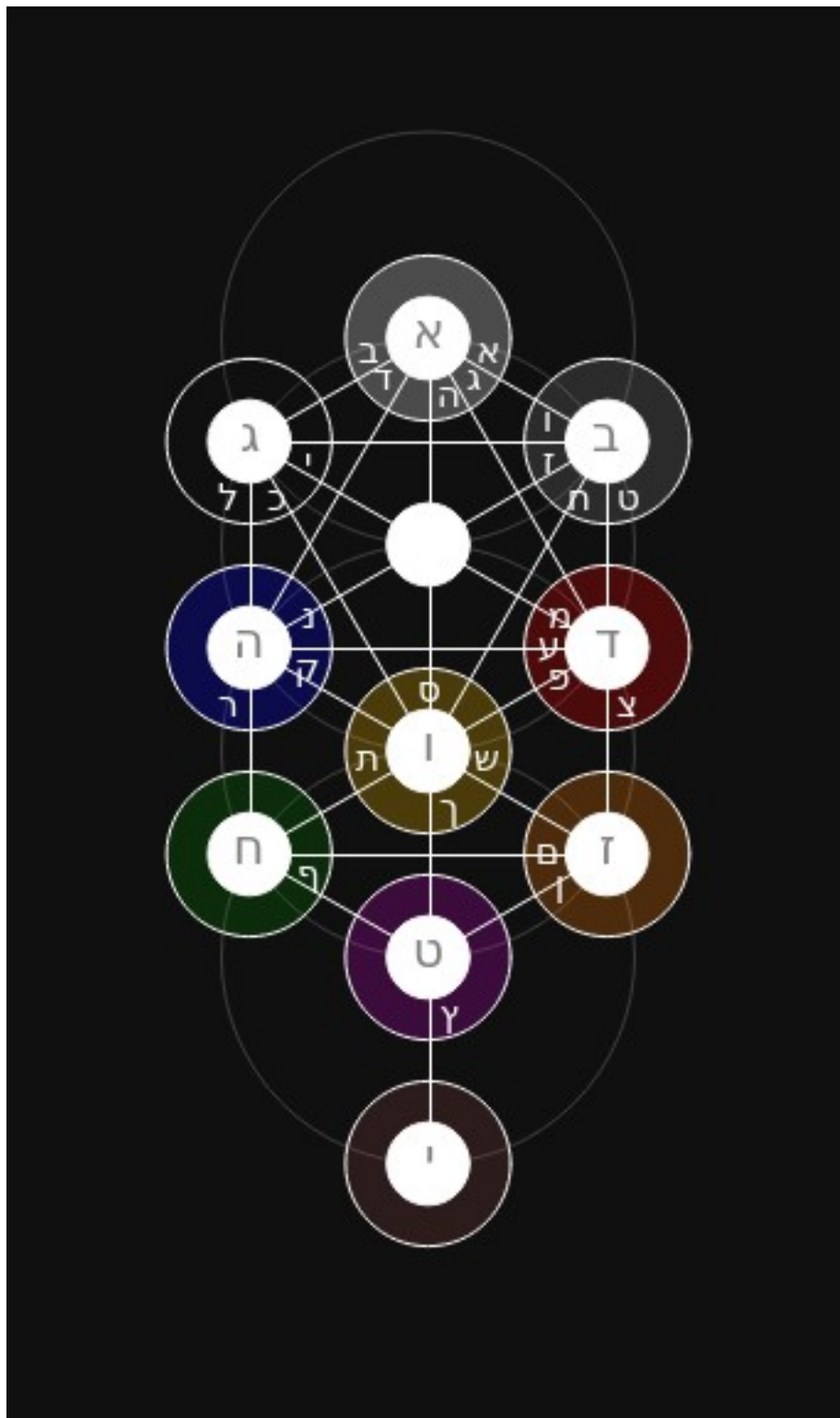
**Permutations of the Three Mother Letters.**  
 27 Pathways. The Abbys if Filled with Paths from and to Da'at.

		
		
1	2	3
,	ו	ה
א	ש	מ
αγαπε	ερος	φιλεο
Sistema	Energía	Producto
Razón	Acción	Reacción
λογος	παθος	εθος
Soporte	Movimiento	Resultado
Inteligencia	Experiencia	Conducta
Pensamiento	Sentimiento	Carácter
Razocinio	Pasión	Personalidad

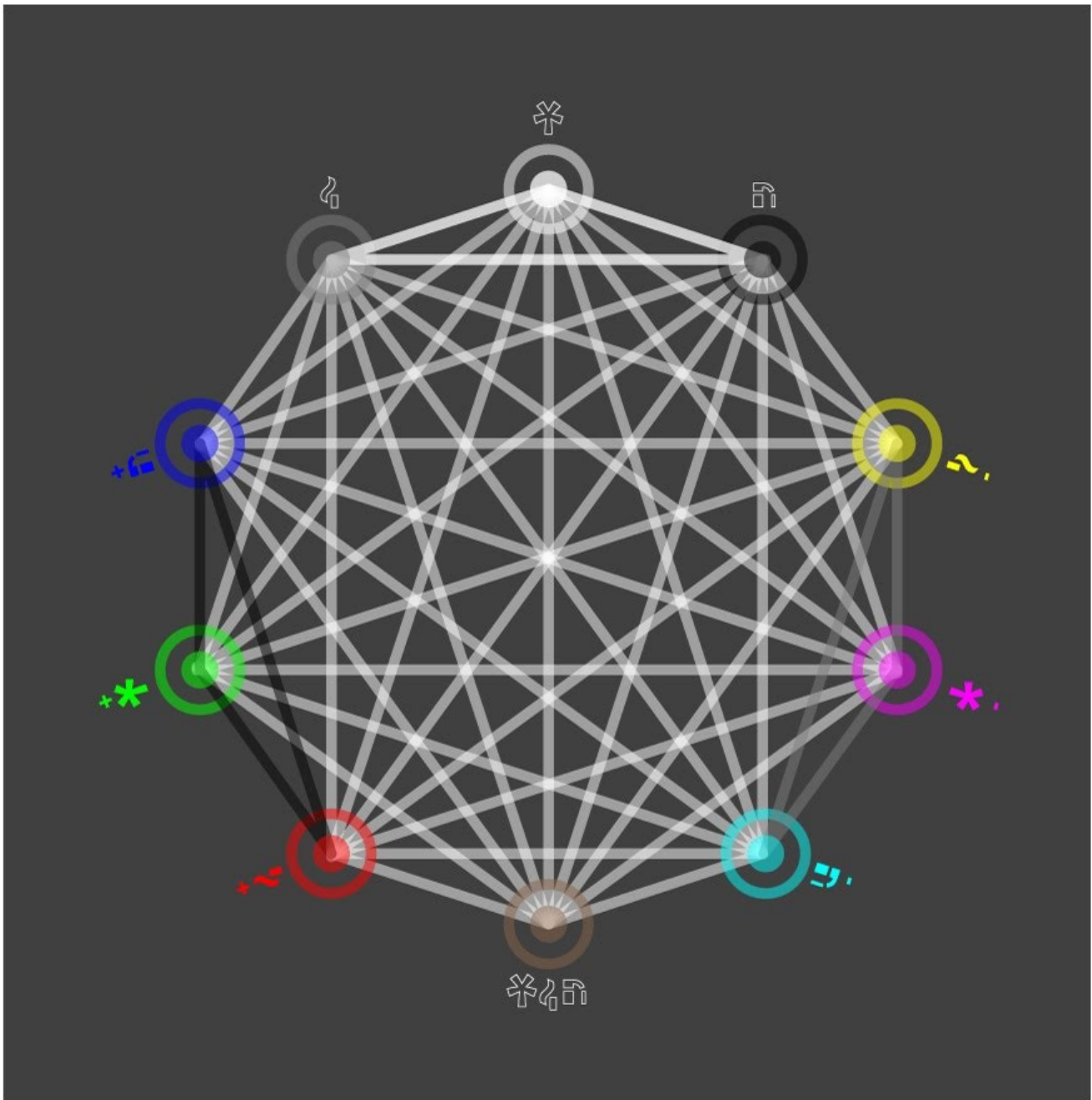
**Geometry of Angeli.**  
Correspondences of Angelical Language (Angeli).



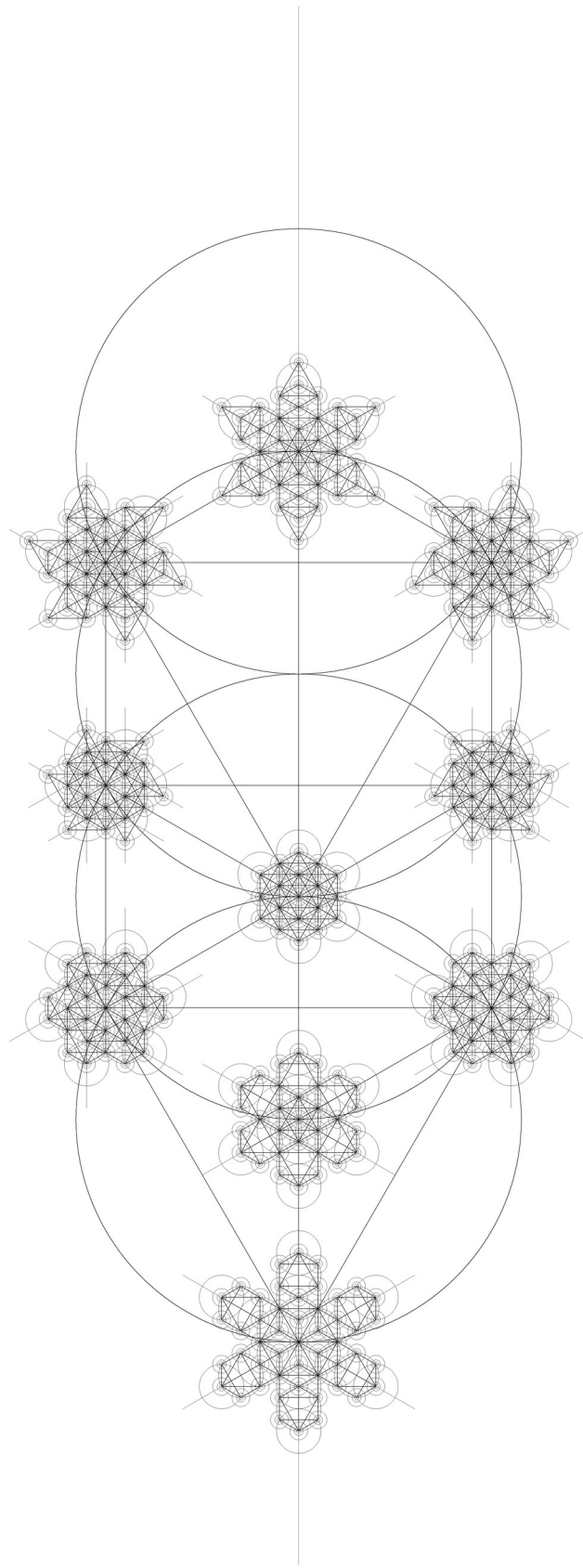
**Angeli Kabbalah.**  
 Angelic Language Tree of Life. 27 Pathways.



**Sofit Tree of Life.**  
Final Letters Included. 27 Pathways.



**Angeli Circular Tree of Life**  
Hidden Paths Emerge between Sephiroth.



**Fractal Tree of Life.**  
Rotational Sephiroth.





# Introduction

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<sup>[3]</sup>Connect With Your Higher Self. Ben Arion.

<sup>[4]</sup>Los Grandes Mensajes. Serge Raynaud de la Ferrière. – Editorial Diana, México – 1972.

<sup>[5]</sup>Sacred Geometry.

<sup>[6]</sup>Introduction to Sacred Geometry. – Gnostic Serpent Society.

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<sup>[7]</sup>Veiling and Its Relation to the Sacred. Unknown Author – Prayinglatin.com.

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